THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Catholic Herald.

The Tomb of Rachel.

"The spot as wild as can well be conceived—no palms or cypresses give their shelter from the blast—not a single tree spreads its shade where the ashes of the beautiful mother of Israel rest."—*Carne's Travels in India.*

HUSH! 't is the last, lone resting place,
Where Rachel sleeps a dreamless sleep;
Let silence o'er the sacred spot
Her sternest vigils keep:
No balmy flowers, in dewy bloom,
Nor cypress shadow veils her tomb.

Here solitude has laid the couch
Of all his silent, holy rest;
The dirge of the high winds of heaven
Alone rolls o'er her breast—
Even here the ever-ghastly king
Has spread his dark terrific wing!

The sweet, the loved, the beautiful,
Whose heart was gentle as the dove,
Whose placid smile was calm as heaven,
Whose radiant eyes were love:
Here rests in tranquil slumber now,
And 'darkness sits upon her brow!'

No lofty column is uprear'd
In honor of the voiceless dead;
Nor drapery of funeral pomp
May shroud her clay-cold head!
Yet in the heart her name is set,
And deep affection holds her yet!

The mother, o'er her offspring's tomb,
Shall lift her streaming eyes to heaven,
And think of her whose trusting heart
By ceaseless grief was riven;
And in her burning bosom bless
The memory of 'The Comfortless.'

Sleep on, thou sweet one—calmly sleep!
Unbroken, noiseless rest is thine;
Yet for the glowing realms of bliss,
Thy spirit, all divine,
And pure and spotless as at first,
The fetters of the grave shall burst.

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. VII.

JUSTIFICATION.

WHEN we inquire, What are the grounds of justification before GOD, on which the Romish Church teaches its members to rely? we ask the most important of all questions with regard to its doctrines. If they are sound on this point, we may rejoice that 'the foundation' is good, although a motley mixture of 'wood, hay and stubble' has been piled upon it. (1 Cor. iii. 12.) But this is not the case. The point, then, which we wish to prove at present is, that *the Romanist is not taught to depend for salvation solely on the merits and sacrifice of* CHRIST. He relies also on his own righteousness and good works—on his own sufferings and penance—on the righteousness of the saints—on indulgences, &c.

First. What is the Scripture doctrine on this point? The Bible says plainly,—'*All our own righteousnesses are as filthy rags.*' (Isa. lxiv. 6.) And St. Paul thus expresses the ground of his hope,—'That I may win CHRIST, and be found in him, *not having mine own righteousness,* which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith.' (Philip. iii. 9.)

In exact accordance with this is the doctrine of our own Church. Article xi. 'Of the Justification of Man,' says, 'We are accounted righteous before GOD only for the merit of our Lord and Saviour JESUS CHRIST, by faith; and *not for our own works or deservings.*' Article xii. 'Of Good Works,' asserts that 'good works, which are the fruits of faith, and follow after justification, *cannot put away our sins.*'

Now mark how widely Romanism has departed from the purity of the Gospel. Look at the ground of justification as taught by the Papal Church.

I. GOOD WORKS.

The Rhemish Testament on James v. 20, has this note,—'He that hath the zeal of converting sinners procureth thereby mercy and remission to himself: which is a singular grace.'

On Luke xx. 35,—'This truth and speech, that *good men be worthy of heaven,* is according to the Scriptures, and signifieth that man's works done by CHRIST's grace *do condignly or worthily deserve eternal joy.* They do greatly, therefore, forget themselves, and are ignorant in the Scriptures, and know not the force and the value of the grace of GOD, which doth not only make our labors grateful to GOD, but *worthy of the reward* which he hath provided for such as love him.'

On Matt. xx. 23,—'The kingdom of heaven is prepared for them that are worthy of it, and *deserve it by their well doing.*'

On Matt. xiii. 8, (the seed 'yielding fruit—a hundred-fold, threescore, and thirty-fold,') is this explanation,—'this difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversities of states, or other differences. Of states, as that of the hundred-fold agreeth to virgins professed, threescore-fold to religious widows, thirty-fold to the married.'

On Matt. vi. 1, (translated 'take good heed that you do not your justice before men,') is this note,—'Hereby it is plain that good works be justice, and that man doing them doth justice, and *is thereby just and justified, and not by faith only.*'

The most unequivocal declaration of their sentiments is found in their comments on James ii., where, instead of interpreting the Apostle as speaking of good works, as being the natural results and the evidence of a living faith, they pervert the text to support their own erroneous views. These extracts may serve, also, as a specimen of how much is gained by suffering holy Mother Church to declare the meaning of Scripture, and then receiving it as *infallible.**

On James ii. 13, is this note,—'Nothing giveth more hope of mercy in the next life than the works of alms, charity, and mercy, done to our neighbors in this life. Neither shall any be used with extreme rigor in the next world, but such as used not mercy in this world.—*Aug. de pec. Merit. lib.* 2, *c.* 3, which is true, not only in respect of the judgment to everlasting damnation, but also of the temporal chastisement in purgatory, as Augustine signifieth, declaring that *our venial sins be washed away in this world with daily works of mercy,* which otherwise should be chastened in the next.'

In the note on verse 14, it speaks of it as being 'clear against justification or salvation by only faith, damnably defended by the Protestants,' and also 'evident for the necessity, merit, and concurrence of good works.'

On verse 20, ('O vain man,' &c.,) 'He speaketh to all heretics, that say faith only without works doth justify, calling them *vain men,* and comparing them to devils.'

On verse 21,—'And lastly, which is in itself very plain, that we may see this Apostle did purposely thus commend unto us the necessity of good works, and *the inanity and insufficiency of only faith.*'

On verse 22,—'Some heretics hold that good works are pernicious to salvation and justification: others, that though they be not hurtful, but required, yet *they be no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith.*' [This last view is the orthodox one, which we *heretics* hold.] 'Both which fictions, falsehoods and flights from the plain truth of GOD's word, are refuted by these words, when the Apostle saith, That faith worketh together with good works: making faith to be a coadjutor or co-operator with works, and so both jointly concurring as causes and workers of justification; yea, afterward he maketh *works the more principal cause,* when he resembleth faith to the body, and works to the spirit or life of man.'

This doctrine of *good works* carried out but a few steps introduced that of *perfection.* This was attained only by those who sacrificed every thing for religion, and was the origin of the monastic system. Thus, it divided the community into two classes.† The manner in which this division is taught will be seen by the following notes in the Rhemish Testament.

On Matt. xix. 21, ('If thou wilt be perfect,' &c.,)—'Lo, he maketh a plain difference between keeping the commandments, which is necessary for every man; and *being perfect,* which he counselleth only to him that will. And this is the state of great perfection which religious men do profess, according to CHRIST's counsel here, leaving all things and following him.'

On verse 27, ('Left all,' &c.,)—'This *perfection* of leaving all things, the Apostle vowed.'

On Mark x. 21, ('Go sell whatsoever,' &c.,)—'This is *counsel of perfection,* not a precept, which the religious professing and keeping voluntary poverty, do follow.'

But the quotations we have given refer merely to good works generally: we will now endeavor to be more particular, and show what kind of *good works* procure our justification.

II. CHARITY AND ALMS-GIVING.

On Matt. xxv. 35, ('You gave me,' &c.,) is this note,—'Hereby we see how much almsdeeds and all works of mercy prevail toward life everlasting, and to blot out former sins.'

On Luke xi. 41, (translated, 'But yet that remaineth, give alms, and behold all things are clean unto you,') the note speaks thus,—'The great force of alms is here, and in divers places of Holy Writ signified. In one place *they extinguish sin:* in another, they deliver from death: in another, to them given or omitted, our judgment to heaven or hell is attributed; and here they make clean and satisfy for the Jews' former offences.'

On 1 Cor. xiii. 13, ('Greatest of these is charity,')—'Charity of all the three the greatest: How, then, doth only faith, being inferior to it, save and justify, and not charity.'

III. HOLY WATER AND CEREMONIES.

On John xiii. 10, (CHRIST washing the feet of Peter,)—'And because this was only a ceremony, and yet had such force, both now and afterward used of the Apostles, that it purged smaller offences and filthiness of soul, as Ambrose and Bernard gather, it may not seem strange *that holy water and such ceremonies may remit venial sins.*'

On James v. 14,—'These contentious wranglers rail at GOD's Church for annexing only *the remission of venial sins* to the element of water, made holy by the priest's blessing thereof in the name of CHRIST and his word.'

IV. PENANCE AND SUFFERINGS.

On 2 Cor. iv. 17, the note is,—'The temporal and short tribulations, which we patiently and willingly suffer for CHRIST, do win us everlasting joy and glory. And it is here to be noted against the heretics, that *tribulations do work or cause the said salvation,* which they deny to be given for such things, but for or by faith only. Augustine maketh such tribulations for CHRIST so much the *meritorious cause of everlasting life and rest,* that he saith, IT IS SALEABLE AND BOUGHT THEREBY.'

On Heb. x. 31, ('It is horrible to fall into the hands of the living GOD,')—'Let all Christian people *do satisfaction and penance for their sins in this life,* for the judgments of GOD in the next life, done by GOD himself, of what sort soever, whether temporal as in purgatory, or eternal as in hell, be exceeding grievous.'

Another ground of justification is from those good works which the saints and others have performed more than necessary for their own salvation, and which, therefore, form a bank, and are dispensed to others who are in need, in the shape of indulgences. This is called,

V. SUPEREROGATION.

On Luke x. 35, (translated, 'He took two pence, and gave to the host, and said, Have care of him; and whatsoever thou shalt supererogate, I at my return will repay thee,') the note is,—'Augustine saith that the Apostle, 1 Cor. ix., according to this place did supererogate, that is, did more than he needed or was bound to do, when he might have required all duties for preaching the Gospel, but would not.—*Lib. de op. Monach. c.* 5. Whereof it cometh that the works which we do more than precept be called works of supererogation: and whereby it is also evident against the Protestants that there be such works.'

In the note on 1 Cor. ix. 16, there is given a paraphrase of St. Paul's words, part of which is this,—'I shall have my reward of GOD, yea, and a reward of supererogation, which is given to them that, of abundant charity, *do more in the service of* GOD *than they be commanded.*'

How astonished St. Paul would be to hear himself inculcating a doctrine like this! This is the way in which those who have no merits of their own are supposed to be justified, by having the righteousness of others (or their works of supererogation) transferred to them. This doctrine is fully stated in the following note on 2 Cor. viii. 14.

'This place plainly proveth that the fastings and satisfactory deeds of one man *be available to others,* yea, and that only saints, or other virtuous persons, may in measure and proportion of other men's necessities and deservings allot unto them, as well *the supererogation of their spiritual works,* as these that abound in worldly goods may give alms of their superfluities to them which are in necessity.'

On 2 Cor. ii. 10, the note says,—"Whereupon we infer most assuredly, that *the satisfactory and penal works of holy saints suffered in this life, be communicable and applicable to the use of other faithful men,* their fellow-members in our LORD, and to be dispensed according to every man's necessity and deserving, by them whom CHRIST hath constituted over his family, and hath made *the dispensers of his treasures.*'

In the same way, in many prayers now in use in the Romish Church, the petition is offered, not through the merits of CHRIST, but through *the merits of the saints.* Take, for example, the following specimens from 'The Pious Guide. Baltimore. 1834.' In the Novena to St. Francis Xaverius, many prayers are worded thus:

'O GOD and LORD of the angels! whom thou dost intrust with the guardianship of men, I make thee an offering of all the merits of these heavenly spirits, and *those of thy servant, St. Francis Xaverius,* who was called an angel for his purity,' &c. (P. 176.)

See also *seven prayers* of the same kind, offered through *the merits of St. Frances* on p. 180-2, and others, *through the merits and prayers of St. Aloysius,* p. 192, &c., and other saints.

Another method of obtaining justification is, by the purchase of an indulgence. On this point we have said nothing, because we intend to bring forward the subject of indulgences by itself in the next number.

Look, then, at the numerous ways in which the Papist seeks for justification. Are not these all grievous and fearful perversions of the faith? Do they not strike a deadly blow at the very root of pure and undefiled religion? Do they not open 'refuges of lies,' by means of which men may deceive their own souls? When, therefore, we hear (as we sometimes do) the silly remark, 'There is but little difference between your Church and the Romish,' we point to the doctrine of *justification,* and show that here, at least, we are separated by a wide, a deep, and an impassable gulf.

Justification by faith, through the merits of CHRIST *alone,* was the motto of the reformers. This was the ground on which the contest was fought. Luther struck out no new truth; he only brought back religion to the principles and the purity of apostolic times. He swept away the childish ornaments and the vain devices with which worldly wisdom had covered over the jewel of our faith, and then its dazzling brightness was revealed again to the world. He well knew that to err on the subject of *justification* was to err irretrievably and fatally. Conscience forbid, then, that he should keep terms with a Church which held out hopes of salvation by other means than through a simple and child-like reliance on the merits of CHRIST. *Justification by faith,* therefore, he took as his watch-word, and while he denounced the errors of Romanism, he proclaimed, for the instruction of all future ages, that *this* was—ARTICULUS STANTIS VEL CADENTIS ECCLESIÆ.

Look at the Romanist, when the sands of life are rapidly ebbing away, and his failing strength reveals to him the truth that he must soon enter on another world. Instead of renouncing all dependence on himself—confessing his own unworthiness—and clinging with a grasp, which death itself cannot unlock, to the cross of his Redeemer, he has other hopes of safety. He calls to mind his own good works, and remembers how often he has suffered penance, and chastised the body for the sins of the soul. Confessing his iniquities to a frail and erring mortal, he relies on his power to grant absolution, and render him pure in the sight of GOD. He trusts to the interest he may have in the righteousness of the saints, that through their good works he may be acquitted; and when his spirit is departing, he calls upon his guardian saint, and commits his soul to the protection of the Virgin Mary.

And *this* is Romanism! *This* is the faith, whose rapid advance in this country so many regard with placid indifference, and whose emissaries they permit to labor, without a single effort to oppose their progress!

Is it nothing to you that soul-destroying errors are propagated through this land? If *you* slumber at your post while the enemy is sowing tares, will not *you* be held accountable for the damage done? A difference in *minor* and *unessential* points of religion may be treated with comparative disregard; but when errors are introduced which undermine the grand principles and cardinal doctrines of our faith, indifference becomes criminal. We must be up and doing. We must cast aside that false liberality, which opens its arms to every deviation from the simplicity of faith. Men in our day, who should be 'contending earnestly for the faith which was once delivered unto the saints,' are too much accustomed to shrink from the contest, and then to attempt to dignify their cowardly fear with the name of *charity.*

This is not the charity of the Gospel. This was not the charity of Him whom we call Master; for he sternly rebuked error in every form. This was not the charity of St. Paul; for he has unequivocally declared,—'If any man preach *any other gospel* unto you than that ye have received, *let him be accursed.*' GROSTETE.

New-York, June, 1835.

* "I also admit the holy Scripture according to that sense to which our holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true sense and interpretations of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." *A profession of Catholic faith* in Pious Guide. 1834. (P. 22.)

† The author of Natural History of Enthusiasm makes the following admirable remarks on this subject: "When this supposition became generally adopted and assented to, out of the monastery as well as within it, the first and natural consequence was, *a great depreciation of the standard of morals among the people.* If there were admitted to be two rates or degrees of virtue, there were, of course, two laws or rules of life: whatever, therefore, in the Scriptures seemed to be strict, or pure, or elevated, was assigned to the upper code; while the lower took to itself only what wore an aspect of laxity and indulgence. Even an attempt on the part of secular Christians to make advances in holiness might be condemned as a species of presumption, or as an invasion of the properties of the saintly order. Heavenly-mindedness and purity of heart were chartered to the regulars—the monopolists of *perfect* grace. Alas! that the privileged should have availed themselves so moderately of their rights!" (P. 233, Lond. edit.)

For the Churchman.

CHINA.

THE estimated extent of the Chinese territory, including China Proper, is 3,010,400 square statute miles—a territory larger than Europe; greater, indeed, than that of Rome in the Augustan era. It is divided into eighteen provinces—four northern, four eastern, three central, four southern, and three western. These provinces are subdivided into *foos, choos, tings,* and *heens;* which answer, in some respects, to our counties, &c. Chinese writers, who have furnished geographical accounts of their country, give glowing descriptions of its soil, cities, canals, rivers, and scenery. In their opinion China is peerless: but both their views and representations must be received with many grains of allowance. The population, according to the last imperial census, which is thought to be nearly correct, is 367 millions. Gutzlaff, however, who has numbered the houses in some small districts, thinks it underrated. The Chinese are naturally a prolific people; few individuals remain single through life; government encourages wedlock; and, from ancient time, a childless man has been regarded as an object of contempt. This enormous population, therefore, must rapidly increase.

Among the departments of government is one called *Too-yu-she,* or "censors." It is the duty of these censors to watch over the words and actions of the Emperor, and upbraid him for every species of misdemeanor. They are in general a servile herd, however; more ready to fawn than animadvert. The Astronomical, for an Asiatic Board, is deserving of notice. It has been greatly improved by the labors of Europeans. At present there are none connected with it. Unless there shall be, it will, in all probability, fall into utter decay. The *Han-lin-quen,* or national college, is a body of doctors who have attained extensive celebrity. To them is committed the trust of preserving the national literature; they are eligible to offices of state, and exercise considerable influence in the affairs of government. Their learning consists in a knowledge of the Chinese classics, and a few imperfect geographical notions. General knowledge is excluded from the department. If one of their number should venture to advance doctrines which Confucius has not taught, his lot would be pitiable. The imperial proclamations are drawn up here; not according to the option of the doctors, "but in the set phrases and wording established by the ancients: so that these memorialists have only to put the stereotyped sentences together." The *Lee-poo,* or board of officers, is pronounced by Gutzlaff to be "the real department for intrigue." All officers of rank receive from its members their instalment; "the merits and demerits of these are accurately recorded by the provincial government, and they are accordingly advanced or degraded a certain number of steps, which, in all the proclamations issued, is accurately defined. When suspended from their official functions they may regain their places by repentance and paying a sum of money. The names of all the officers, (of the empire,) with the appendages of titles, merits, &c., are published in a book which is every month republished. When these are raised to a higher rank they go up to *Peking* to perform the prostrations of thanksgiving, and to receive the badge of rank. This occasions a constant travelling, and much loss of time and money, but at the same time maintains the most intimate relation with the most distant parts of the provinces, and attaches all the officers to their sovereign, from whom alone they receive promotion and emolument." Every public officer is suspended from his function for the space of three years, if one of his parents dies. He is at liberty to go on a pilgrimage to the tombs of his ancestors; to accompany his parents to their residence, wherever it may be; and to absent himself on pleading sickness. All enormous crimes committed by the people, under his jurisdiction, are brought home to him; if a fire breaks out and a large number of houses are burned, he is liable to be degraded; if calamities of any kind befal his district, he is held responsible and required to propitiate heaven; if rebellion take place, he hazards the loss of his head. As the political father of the people, over whom he may have rule, he is to promote virtue; and with this view, to read sermons drafted by the imperial hand. In relation to the mandarins, the Prussian missionary says, (his intercourse has been frequent with them,) he is not acquainted with any body of men who have so fully renounced their national character, and who can glide so easily through all the tortuous paths of intrigue and falsehood. "The fundamental principle of patriarchal, primeval government, is really the basis of all the Chinese institutions; but the execution of this fundamental principle is grossly disfigured by human depravity. Nevertheless, whilst all other constitutions fall into ruins, this ancient building resists the inroads of all-destroying time, and holds together an innumerable nation."

On the 2d of September, 1820, Emperor *Kea-King,* after a long and eventful reign, departed this life. He was succeeded by *Taou-Kwang,* the present head of China. "*Taou-Kwang,*" translated into English, is "Reason's Glory." The Emperor, by assuming this title, intended to intimate that his should be a glorious age of reason. He has beside this, several extravagant titles—for example, "Lord of a myriad of years," "Son of Heaven," &c. He acknowledges none above himself; and is possessed of a divine right for deposing and installing princes, and creating vassals. When persons receive promotion from him, they are required to kneel three times and prostrate themselves nine. On receiving food from the imperial bounty, they bow the knee once and the head thrice. It was demanded that the Dutch Ambassador should perform this ceremony nine times, whenever food might be sent him from the imperial table, because he is a barbarian. All Tartar kings, foreign tribute bearers, and ambassadors, must thrice kneel and nine times bow the head at the word of command—"Kneel, bow, rise!" They are drilled that they may do so gracefully. While the ceremony is being performed, musicians play an ode called "Glorious subjugation!—all countries enjoy peace!" Officers who are not of the highest grade must perform what is required of them outside the palace gate; and if his majesty be not set on the throne outside the palace wall, a yellow screen, bearing the inscription "*Wan-suy,*" ought to inspire such with the same veneration as the "real presence."

The virtue of the Emperor is supposed to be every way proportionable to his power; and, nominally, he is the father of his people: but his sway is, in fact, purely despotic. In no country is tyranny so well cloaked as in China. Punishments inflicted by him are denominated *chastisements;* he cannot punish! It is but a manifestation of paternal solicitude, when his subjects are cut to pieces, or subjected to some more torturous death.

The sacerdotal is annexed to the chief political power. The Emperor is the high priest of the nation—"the vice-gerent of heaven, and distributor of its favors upon earth." Occasionally he repairs to the imperial temples and repeats a form of prayer, venerable, at least, for its antiquity. On the occurrence of calamitous events he accuses himself as the cause, and utters the forescribed lamentations. The result usually is that he succeeds in appeasing "the gods;" regains their favor; and with it the favor of the earth, the hills and rivers, but especially of the nation. During the second year of the reign of *Keen-lung* much distress was experienced from drought. His majesty, thereupon, made application to the Board of Rites for information as to whether any thing might be wanting on his part. "The members examined, and reported that it was upon record that the gods of the clouds, of rain, wind and thunder, were celestial deities, whilst the gods of hills, seas, and rivers, were terrestial deities. But *Kang-he,* in addition to the celestial and terrestial gods, had worshipped the god of the passing year, with all the gods of the four seas: *Yung-ching* had done the same; they, therefore, recommended his majesty to follow their example. The Astronomical Board were commanded to choose a lucky day, whilst the Han-lin college prepared the prayer. The ceremony was duly performed and the judgment averted."

"When the Emperor commences his reign, officers, appointed for the purpose, announce it to heaven, earth, and the ancestors. His inauguration is splendid, but accompanied by so many minute observances that a description of them is scarcely possible; but every thing is done according to established rule, to which the autocrat himself is a slave. At the commencement of spring and autumn he offers sheep, pigs, and bullocks to the ghosts of the founders of the Mant-choo dynasty; but the shades of other emperors are not forgotten—all receive their share of homage, to whatsoever dynasty they may belong. The Empress offers a sacrifice to the inventor of silk, whilst her imperial husband worships the inventor of agriculture. Last of all come the gods of heaven and earth, created beings, of whom some rank below the superior mandarins.

"The imperial ancestors are placed on a par with supreme heaven. In time of need prayers and supplications are addressed to them, as well as to the azure heavens; they are the dispensers of all good gifts, and can save from calamity and destruction."

(*To be continued.*)

For the Churchman.

MR. EDITOR,—I shall add to my previous communications to you, on the subject of a General Education Society, a few words on the last of the two topics mentioned in my latest communication, viz., that the best means to draw forth the energies of the Church to this point of effort is, to establish a General Protestant Episcopal Education Society. My first argument to support this plan is, it will draw forth and concentrate the strength of the Church. If an efficient General Education Society is established, it will excite an interest in the subject of educating young men for the Gospel ministry, and draw out the men from the situations where they now are, without hope and without aid; and it will bring into the treasury of the LORD the funds necessary to sustain them, which are now unemployed for this object, in many cases for no other reason than because Churchmen have not had their intellects informed as to this matter, and their hearts consequently have been uninterested in it. The pastor of almost every parish would have his Sunday scholar and his young communicant, whom the grace of GOD seemed to have qualified for this work, in a course of training for a college or theological seminary, if there was a general interest felt in this subject and means provided to make that interest available to effect the end desired. Other denominational societies have succeeded. Thousands are now in a course of preparation for the ministry of other denominations, who have been sought out and sustained by means of denominational societies. The practicability and efficiency of general societies has been settled by experience. There is nothing in our peculiar views or situation as a denomination, which at all militates against the practicability or success of a General Episcopal Education Society. If the constitution be formed on a comprehensive plan, so that each individual and each branch society can direct as to what beneficiaries and what academical and theological institutions are to be aided by contributions forwarded, there need be no sectional jealousy and no rivalry of different colleges or seminaries, to prevent an entire union to draw out all the strength of the Church to this point.

A second argument for a General Education Society is, that it will give life and energy to all our colleges and theological seminaries and missionary societies, both the general one and diocesan missionary institutions. Had we commenced on this plan ten years ago, the mission to China would not have been postponed by the death of one individual. From our full ranks numbers would have stepped forth to claim the honor and the glory of this noble enterprise. Where are our domestic missionaries to be had, which our Executive Committee advertise for, to go to Illinois, &c.? Is it not evident something must be done to supply the call for men much more extensive than has yet been done? Look, too, at Amherst College in Massachusetts, if you wish to see the effect of education societies upon colleges. Its prosperity in the midst of the thickly strown colleges of New-England is to be attributed to its young men who are aided by benevolent societies. A few years ago this college was not in existence. Now it is one of the colleges which ranks first in numbers and first in its prospects of efficiency as a denominational institution. All the other colleges, too, of other denominations, owe their success more or less to the influence of education societies. I shall add, Sir, but two arguments more, barely stating them.

This General Protestant Episcopal Education Society, if established by the General Convention, will be among the means of contributing to the welfare of this country, and the perpetuity of our republican institutions, by sending out men whose moral influence shall be of a sound and healthy character. It will probably bring much glory to GOD and much good to immortal souls.

These suggestions are made by one whose heart is interested in the object for the promotion of which they are penned: one who, whilst he trusts he loves all in whom the image of CHRIST is seen, is honest and decided in his attachment to the Episcopal Church, and believes that all that is necessary to have her known and loved, and received as generally as any Christian society in this country, is a due zeal and activity on the part of her members. He believes her to be an apostolic Church, and would wish her, in the efforts she makes for doing good to the whole family of man, to evince apostolic zeal and love. Praying the great Head of the Church to over-rule this humble effort to promote his cause to the good of Zion, he now takes his leave of you as an advocate for a Protestant Episcopal Education Society.

Yours, &c. H.

For the Churchman.

"The theological writers of the primitive age are not to be compared with modern divines. THEIR FOLIOS WILL NOT PAY THE TROUBLE OF A PERUSAL."—*Marsh's Ecc. Hist.*, p. 189. 8vo. New-York. 1827.

THE above quotation is from the pen of the Rev. Mr. Marsh, pastor of a Congregational church in Haddam, Conn., one of the modern divines who so far surpass all the writers of antiquity, the fellow-laborers and successors of the Apostles. We ought surely to congratulate ourselves and each other, that we live in an age of such high intellectual and religious attainments. The deep devotion of the primitive Christians to the cause of their Redeemer—their patience and humility—their steadfastness in times of persecution, which won for many a crown of martyrdom,—this, all this, is nothing when compared with the labors of love, the holiness and purity of character pertaining to the contemporaries of the Rev. Mr. Marsh. Yea, verily, a Clement must resign his post of honor to make way for a Hawes; Ignatius be displaced to give a Bacon his due; and a Eusebius be laid away to moulder upon the shelf, superseded and surpassed by the productions of a Marsh.

While reading such sentiments as the one placed at the head of this article, I can scarce forbear exclaiming with the celebrated Lardner, when similarly circumstanced, '*Poor primitive Christians! I wonder how they could find the way to heaven!*'

Our author belongs to a class of men, who, though claiming to be, in an eminent degree, apostolic in their doctrines and mode of worship, yet seem to deem it for their interest, and certainly make it a principle, to decry the writings of the early fathers of the primitive Church whenever an opportunity offers. But, though we should expect to find this in a work of controversy, or in any of the thousand and one tales of Puritan laudation, yet we did not look for it in a work of sober history, in which the author pretends that 'the utmost care has been taken that nothing should be stated for fact which is not well authenticated.' (*Preface.*)

But be the intention of the writer what it may, he has travelled out of his way, not to state well authenticated facts, but *to give his opinion*; and this he has done in a manner which must subject him to the charge of gross, if not wilful, misstatement of facts. But lest this charge should seem too grievous, let the author speak for himself.

It will be remembered that, on p. 189, he says '*that the writers of the primitive age are not to be compared with modern divines.* Their folios will not *pay the trouble of a perusal.*'

Compare with this the following quotation from pp. 188 and 189: 'The fourth century produced some men of eminent learning and piety. Eusebius, Bishop of Cæsara, *to* whom we are indebted for the BEST history of the Church; Athanasius, the firm and powerful opponent of Arianism; Basil, surnamed the Great, an eminent controversialist; Ephraim, of Syria, whose moral writings were an honor to the age; Chrysostom, one of the most able preachers that has adorned the Christian Church; Hilary, of Poictiers, a man of singular attachment to the Gospel in its simplicity, and a firm defender of the doctrine of the Trinity; Lactantius, who, in his divine institutions, exposed the absurdity of the Pagan rites; Augustine, Bishop of Hippo, by far the most distinguished and valuable man of this second age of the Church. His confessions, in which he gives an account of his conversion, *may be read with profit by Christians in every age.*' But still 'the folios of those men will not pay the trouble of a perusal.'

Of Tertullian, on p. 171, he says, 'He was a man of profound learning, and of warm and vigorous piety.'

Of Irenæus, on same page, 'He was a man of much meekness, humility, dexterity and resolution. He had a true missionary spirit. He wrote five books against the heresies of the age, which have been transmitted to us—PRECIOUS RELICS OF ANTIQUITY,' but which, it is said, '*will not pay the trouble of a perusal.*'

Justin Martyr, (pp. 159, 161,) he says 'was an able defender of the truth. His Apologies for Christianity are still extant, *and are very valuable*'—for what, pray, if they will not pay the trouble of a perusal?

The above bare-faced contradictions are examples of what man, operated upon by prejudice, will say and do. A slight regard for facts, as he found them in all his authorities, compelled the author to speak well of the fathers, but, borne away by the whirlpool of his prejudice, he forgets what he has written, and denounces the whole as false and fabulous.

Another instance of our author's misapprehension is to be found in his translation of a passage in the celebrated letter of Pliny to Trajan: 'Affirmabant autem,' says Pliny, 'hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire; carmenque CHRISTO, quasi DEO, dicere secum *invicem*.' (*Epis. lib.* 10, *cap.* 97.) The last clause of this Marsh translates thus: 'They were accustomed on a stated day to meet before day-light, and *to repeat among themselves* a hymn to CHRIST as to a GOD.' A license that will permit *invicem* to be rendered by '*among themselves*' would utterly annihilate all the certainty of language.

Invicem signifies alternately, or by turns, that is, with responses, and is so translated by all whose object is not to keep out of sight this point of primitive worship.

Other examples of our author's statement of opinion for facts are the following:

'The apostolic office was personal and temporary.' p. 141.

'CHRIST placed all his ministering servants upon an equality of rank—forbade their receiving any title of distinction which should give one pre-eminence over another—condemning the various grades of *Christian ministers* which have been since established.' p. 142.

These are some of Mr. M.'s well-authenticated facts—found only in his own brain, or in some other magazine of fables and follies. But I have yet to learn how any one can be a '*Christian minister*,' or a minister of CHRIST, while professing to minister in a capacity and office which CHRIST himself has expressly condemned.

The last proposition is, however, fully matched by the following from p. 204:

'The Papal power sprang out of an early violation of that fundamental principle of CHRIST'S kingdom—THE PERFECT PARITY OF THE MINISTERS OF THE GOSPEL.' In order to make this last 'well-authenticated fact' appear more important, the author has printed it in capitals.

This statement, extraordinary as it is, is no less contradicted by the Bible than by ancient ecclesiastical history; and what would be stranger still in a writer possessed of ordinary good sense, is contradicted by the author himself. He says, 'To each church was attached a pastor and deacons; that CHRIST instituted in his Church various teachers, called apostles, prophets, evangelists, pastors and teachers, for the work of the ministry; that to the apostles belonged *extraordinary privileges* and miraculous powers,' p. 141; and yet apostles and prophets, pastors and deacons, held a perfect parity of office, 'which ought never to be violated.' p. 204.

But it is not only while the thick mists of antiquity hang around our author's horizon that he blunders and stumbles amid the quicksands and quagmires of error and delusion; for even the noon-day glare of modern illumination is insufficient to raise him from the slough of his prejudices, or to enable him to steer clear of the falsifications, so essential to the existence of a bigoted sectarianism.

A single example on this head shall suffice: 'The reformation in England, being little besides a transfer of supreme power from the pope to the king, left the nation still groaning under the monstrous corruptions of Popery.' p. 289.

While I read such gross libels on both history and the Church, I feel my indignation rising within me, and involuntarily say, With such a man it is out of all character to attempt to argue.

Were I to infer from Mr. M.'s book the character of Christianity, or the principles of any sect at the present day, I should believe it to be one of those periods which he has called the '*golden age of the Church*,' p. 143, and in which he says the 'gold had become dim'—'the mass was corrupted'—'the Church thrown into dissensions'—'the Lord's Supper abused,' p. 143; and all this in less than 'forty years from their establishment.' Had such language proceeded from the pen of Gibbon or Voltaire, it would excite no surprise; but that a clergyman who ministers at the altar of our holy religion should thus characterize it, is surely most passing strange.

It would be a tedious and unpleasant task to wade through this misnamed history, and expose all its errors and absurdities, for they are rife on nearly every page.

A short catalogue will give the reader an idea of the general character of the book, and enable him to spare both his money and his feelings.

1. He assumes, p. 13, that the materials of which the earth is composed have been in existence less than 6000 years, in opposition to the LXX., the ancient Jews, primitive Christians, and a mighty host of eminent biblical critics of the present day.

2. He declares, p. 13, that "no ONE in Greece or Rome ever acknowledged a creator of the world.'

This is not true, if any reliance can be placed upon ancient histories. Anaxagoras taught the doctrine of a creation as believed by Solomon; (Eccl. i. 4;) by the author of the book of Wisdom; (xi. 17;) and many *Christian* philosophers of the present day. *Comp. Diog. Laut. Anax. l.* 2. *Plut. de. Plac. Philos. l.* 1, *c.* 3—*in Vita Peride. Aris. Meta. l.* 1, *c.* 3-7. *De Anima, l.* 1, *c.* 2; *l.* 3, *c.* 4. *Plato Phedon. Tertull. de Anima. Clem. Alex. Stro. l.* 2. *Euseb. Prop. Evang. l.* 14, *c.* 14. *Bug. de Civ. Dei, l.* 8, *c.* 2. *Cicero de Nat. Deorum. l.* 1, *c.* 10, 11, &c.

3. On the same page he makes a stab at the whole race of geologists, in language which attributes to them opinions they do not, and as a body never did believe.

4. On p. 14, he attempts to overthrow the geological argument of an antiquity of the earth, by the fact of 'a universal deluge,' which geology not only admits but requires.

5. On p. 48 he says, 'Men perhaps were never strangers to letters. *Books and writings were common in the time of Moses!!* The Hebrew is generally supposed to have been the original language, and the root of all other languages.'

That the Hebrew was not the language of Abraham's country, see Rees' Cyclopedia, art. *Hebrew Character*. Walton's Prog. l. 13-19. Selden de Diis Syria Prog. c. 2. Jo. Scal. ep. 242, 363. Le Clerc. Prog. Pent. Ling. Heb. 1. *Rob. Calmet on Hebrew Language.* Wahl's Gen. Hist. of Oriental Languages. Encyc. Amer., &c. &c., and also compare Gen. x. 28, 31; xxix. 7, 15; i. 2-5; ii. 10; xxv. 20; xx. 1; xiii. 3; xxi. 31; Neh. ix. 7; Isa. xxiii. 13; Ps. cxiv. 1, &c.

Mr. M. must have the bump of credulity strongly developed, to believe such statements, and also the one, p. 177, 'concerning the fabulous medal of Dioclesian.'

6. Again, p. 35, he says the Book of Job 'is *evidently* the work of Job himself.' How that which has always been considered doubtful in the eyes of the most learned has become evident to Mr. M., he has not informed us. Michaelis, Kennicott, Jahn, and other eminent critics, suppose Moses to have been the author. *Jahn, Int. O. T. sec.* 3, *c.* 3, 198, *and seq.* Stanedlin and others imagine that this book belongs to the age of Solomon; while Rosenmuller places it somewhere between Hezekiah and Zedekiah, and others still later.

7. His account of the origin of the Samaritan Pentateuch, p. 73, betrays the same unbounded credulity, and utter want of correct information of the principles of his own profession.

8. His account of Zoroaster, pp. 77, 78, is not entitled to much credit. Those who wish to see how much uncertainty hangs over the history of this philosopher, (or philosophers according to Rollin. Anc. Hist. l. 4, c. 4, art. 4, and others,) will do well to consult the very learned article on this subject by Mr. Bayle in his Hist. and Crit. Dic. in loco.

9. Again, he says, 'The apocryphal books formed no part of the Septuagint version; that they are considered as canonical and as of equal authority [with the other books] by the Church of Rome.' pp. 96, 97.

There are here two mistakes: the one consists in saying that the books considered by us as apocryphal make no part of the LXX., (*Robinson's Calmet on Apocrypha and Versions, and Jahn in loco,*) and the other in the assertion that all are of equal authority in the Romish Church: whereas that Church expressly divides these into the proto-canonical books, called the first canon, and dutero-canonical books, or second canon; and it is said that the reason of the division consists in the fact that difficulties encumber the latter which do not affect the former. See Jahn, Int. p. 1, sec. 29-36, p. 2, sec. 216, and seq.

10. The account he gives of the philosophy and tenets of Epicurus, p. 108, is entirely erroneous, and his authorities must have been those which have stood convicted of falsehood for more than a century. Concerning the real tenets of Epicurus, see *Bayle in loco. Gilli's Hist. Anc. Greece, c.* 40. *Ancy. Anat.*, &c.

It is not very material whether the world be correctly informed on some of the subjects mentioned in the foregoing catalogue or not; but it is of consequence whether they are to be *misinformed*, or to remain ignorant.* By writing upon this subject a man does not necessarily bind himself to state all the facts concerning the ancients which are, or may be, known; but he is bound to state nothing but what is certain. As a witness on the stand is sworn 'to tell the truth, the whole truth, and nothing but the truth,' so the historian (who, though not under oath,) is no less obligated to state only such things as he knows are facts, since the knowledge of them is to be perpetuated for the benefit and instruction of future ages; for whereas the witness who swears falsely only influences the decision of one case, and the historian who misstated facts may affect the decision of many, so the latter is as much more culpable than the former, as the effects of a misstatement are more serious and lasting.

I have thus gone over with some of the more prominent points in which the Rev. Mr. M. is at variance with the facts of the case; and even this I should have foregone had I not deemed it a duty at all times to expose error and absurdity, but more especially when it presents itself under the garb of religion or morality. Yet would I have spared myself the pains of writing, and your readers the trouble of reading this article, had our author been content to call things by their right names, and not have undertaken to palm upon the world an exposition of ancient ecclesiastical history by a modern sect, as the history itself.

Should it be said that I have spoken with unnecessary harshness, I plead not guilty. A writer of history is bound to know the truth, and to state facts as they are, unaccompanied by any sectarian gloss. Ignorance here, as in the law, excuses no man, except for not writing; and the man who transgresses either of these laws must expect to be arraigned at the bar of public opinion, and hear sentence of condemnation passed against himself. Nor has he right to complain. Justice demands that the full rigor of the law should be enforced against him, and should he feel disposed to find fault with his sentence, I can only comfort him with the consolation of the far-famed McFingal, that

"No man ere felt the halter draw,
With good opinion of the law;
Or held in method orthodox,
His love of justice in the stocks;
Or fail'd to lose by sheriff's shears,
At once his loyalty and ears."

JURIS CONSULTUS.

* False notions are often, and I believe usually, productive of more injury than utter ignorance on any given subject.

For the Churchman.

REMARKS ON AN ARTICLE IN THE CHURCH ADVOCATE.

IN that excellent and well-conducted journal, the Church Advocate, recently established in Lexington, has appeared a series of dialogues "between a young man and a clergyman." They are written with great learning and sagacity, and will undoubtedly be of service to the Church: the last, however, upon the primacy of St. Peter, does not appear to have been written with the ability which distinguished the foregoing. Withdrawing myself therefore from all interest in the principle considered, I beg leave to make a few remarks on the passages cited, and the accompanying comments. The dialogue is a review of the proofs in a work entitled "Tradition de l'Eglise sur l'Institution ses Ereques," published at Liege, in 1814. And the first citation considered is the following from St. Pacianus, who was Bishop of Barcinolette in Savoy about 370, and died (says Labbe) about 380. "The LORD spoke to Peter, to one, in order that he might build up the unity from one." This the writer briefly despatches as "words of a very general meaning;" "a fanciful derivation of the unity of the Church from Peter;" and adds that "some of the early writers express themselves in this way, who nevertheless pointedly declare that every bishop has full right to govern his own diocese, being accountable for his conduct not to any other bishop, but to GOD alone." In proof of this, he cites St. Cyprian as saying that "every bishop has full liberty to do as he thinks best in the administration of the Church, having to give account of his conduct to the LORD." Now (though we ourselves may not doubt of the independence of bishops) still what is said by St. Cyprian is far from inconsistent with the supposition that bishops, although free in the exercise of every duty and prerogative of their office, may yet be accountable for crime or negligence, to a primus inter pares; and while in a spiritual sense they are accountable to their Divine Head, yet may temporarily be subject to a chief vicar of this Head, on earth. As a son of the Anglo-Catholic Church, it cannot be supposed that I argue this in any other light, than as an abstract question. The quotation from St. Pacianus has certainly some meaning: now I ask, What other meaning can be given to his words, beside that in the "Tradition de l'Eglise?" The next passage quoted, is from St. Cyprian, as follows: "But it is not according to usage to prescribe, but to overcome by reason. For *Peter*, whom the LORD chose first, and *upon whom he built his Church*, when Paul afterward disputed about circumcision, *did not vindicate himself*, nor assume any thing proudly or arrogantly, *and say that he held the first place*, and that he ought rather to be yielded to by those that are new and come after him: nor did he despise Paul because he had before been a persecutor of the Church, but agreed to the legitimate administration of the truth which Paul easily vindicated, affording us indeed an instance of concord and patience," &c. (Cyp. Quinto, Ep. 71.) Now the idea which this passage suggested to my mind was, that "Peter, whom the LORD chose first, and upon whom he built his Church," though "he held the first place," did not conduct himself "proudly or arrogantly," nor "despised Paul," but afforded us "an instance of concord and patience." However, the "young man" pertly replies, "There certainly is not in this passage a shadow of reason for calling Paul an inferior Apostle. Nor is there any ground in it for a claim of superiority on the part of Peter." The "clergyman," however, thinks his hearer rather too precipitate; and makes a few remarks of little importance on the phrase "upon whom he built his Church." The third passage is also from St. Cyprian, to this effect: "After these things, moreover, a false bishop having been appointed for them by the heretics, they dare also to sail to the seat and principal church of Peter, whence the sacerdotal unity has arisen. But what was the cause of their going and announcing a false bishop made against the bishops? For either what they have done pleases them, and they persevere in their wickedness, or it displeases them and they recede; *they know where they may return.* For seeing that it has been determined by us all, and is reasonable as well as just, that *the cause of every one should be heard in that place where the crime was committed, and a portion of the flock is assigned to every pastor, which each may rule and govern, having to render an account of his conduct to the* LORD, it becomes those over whom we preside not to run hither and thither, and break the firm concord of the bishops by their crafty and deceitful rashness. But to plead their cause in that place in which they may have both accusers and witnesses of their fault, *unless to a few desperate and abandoned persons, the authority of the bishops appointed in Africa appears to be inferior*, who have already given judgment concerning them, and have not long since by the weight of their judgment brought condemnation upon their consciences, entangled with the numerous tricks of their offences. *Their cause has already been determined, sentence has already been passed upon them;* nor is it fit that the judgment of the priests should be censured, &c. (Cyp. Cornelio Ep.)

The writer of the dialogue draws from this passage the conclusion that this "language it is impossible he could have used, if he had had any conception that the Bishop of Rome had any authority to interfere with the decision." With deference, however, to the learning of the author, I would suggest another interpretation, which would probably occur to the Roman Catholic, to wit: that St. Cyprian is endeavoring to satisfy Cornelius of the bad character of the heretics in question by reciting their deeds, and to encourage him in his efforts to suppress them. He adds, moreover, the important fact, that "sentence has already been passed on them," and that as condemned criminals, their pretences should find no favor "at the seat and principal church of Peter, whence the sacerdotal unity has arisen." Observe, too, the reference to Rome, of which no notice is taken. But I have already made my article too long, and passing over several passages which on several accounts are unimportant, I next notice a quotation from St. Optatus, who died about 370: "For the benefit of unity Peter deserved to be preferred to all the Apostles, and alone received the keys of the kingdom of heaven, to be communicated to the rest." To disprove this alleged superiority of St. Peter, two passages from SS. Cyprian and Augustine are cited; both of which however refer back to Peter as the spring whence flowed the powers enjoyed by all the bishops. But I should add that (according to our author) the book whence this passage is taken, is regarded as spurious by Dupin and Cave. Then follows the opinion of St. Chrysostom, that Saint Peter "might himself have chosen an Apostle in place of Judas, but he did not, lest he should seem to show favor;" and an extract from St. Irenæus, where he says "that every church must agree with (*convenire*) the Roman;" but the writer tries to make Irenæus contradict himself;—and says on the same page on which the above quotation occurs, that "the Apostles, without distinction, left the bishops their successors in the churches, the government of which they committed unto them." But because a priest is overseer of his own parish, is he independent of his diocese? Because bishops rule their own dioceses, "the government of which was committed unto them," does it follow necessarily, that they are unaccountable to a temporal head for crime or neglect of duty? This hypothesis, moreover, will clear up the apparent contradiction in Irenæus. In conclusion, I will repeat, that in this review, my intention has been to show that Roman Catholics would not probably be convinced of error, or Protestants be confirmed in their creed, by the arguments of the writer of the dialogue.

Schenectady, 1st June. Φιλαρχαιος.

THE CHURCHMAN.

SATURDAY, JUNE 13, 1835.

MISSIONS.

THE growing harmony of our Church is in a good degree to be ascribed to the increasing spirit of missions. This is a common remark, but the truth of it, we fear, is very inadequately appreciated. Unity is generally promoted among men by giving them a common *object* of exertion. Thus a nation which is split into a hundred factions, may become united on the approach of a common enemy. Such a union is neither thoroughly cordial nor permanent: it depends on the *object*, and the moment that *it* is removed, it is found that the embers of discord were only temporarily smothered, and all parties speedily relapse into their former dissensions. The fact shows, however, that the presentation of a *common object* operates as a bond of union. Now, the missionary *enterprise* is a common *object*, which concentrates our energies and affections at the same time that it arouses them. As a Church, therefore, we shall become more united in proportion as we are interested in the common *objects* of missionary labor. But there is that in the nature of missions which promises a more substantial unity than can be effected by any outward bond. The *spirit* of missions is in itself *the spirit of unity.* In this respect the human mind can conceive of nothing more simple or more sublime than the missionary spirit. It is the manifestation of GOD to all intelligent creatures. GOD himself, if we may so speak, is *missionary.* He *sends forth* his 'light and truth,' his boundless and unceasing perfections by a perpetual manifestation of his attributes and perfections. In JESUS CHRIST, who is GOD manifest in the flesh, the missionary spirit, or the essential benevolence of the Divine Nature, was embodied, as light is embodied in the sun, to be for ever poured forth and manifested to the human race. JESUS CHRIST has personally ascended into heaven, but he still lives and speaks in his Word and in his Church. They are the manifestations of GOD on earth. The missionary spirit, therefore, prompting us to send forth the oracles, and extend and perpetuate the manifestations of GOD, is a transfusion of GOD in the soul. It is an emanation from that Divine benevolence which causes the light to shine and the rain to fall on the evil and the good, on the just and the unjust. It is a ray from that Sun of Righteousness from which, as from a common centre, all beams of light diverge. It unites us to GOD, and to all benevolent existences, in the simplest relation, and in the firmest bond, by baptizing us at once into the Spirit of GOD. It thus *is* in itself the very spirit of unity which the Church, with its articles and liturgy, is wisely adapted to preserve. Manifestly, therefore, the more deeply we drink as a Church of the missionary spirit, the more heartily and firmly shall we be united; the more clearly shall we stand forth to the world in the attitude of a multitude, who, with one heart and one mouth, are engaged in glorifying—i. e. in declaring or making known to the world the glory of—GOD.

Now it would be a strange and incongruous paradox if the spirit of concord should breed dissension. We know, indeed, that in the practical application of every principle there is room for diversity of feeling and opinion, but on the present subject, we are persuaded, there is no ground of difference which may not be avoided by a moderate share of piety and calm reflection: and we cannot but think that the views which we have at different times expressed are those in which all sober Christians may unite. In the first place, let us beware lest any mistaken impression is made on the mind by the use of the words foreign and domestic. We wish not to explode these words from the Christian vocabulary, but we wish it to be understood, that they are used only to designate the different spheres of the operation of the same principle: the different local manifestations of the same spirit. This spirit or principle, however, is one that cannot, either in its theory or practical application, be checked or limited by any local boundary. Its sphere is the world: its object is the human heart, exist where it may, at the equator or the poles. If we once begin to narrow the circle, we can never consistently stop until we make it vanish, in very littleness, from our sight. Once begin to introvert our views—to advocate any limited sphere as entitled not to *greater* but to *exclusive* efforts—and we shall proceed from the world to our own country, from our country to our diocese, from our diocese to our parish, from our parish to our family, from our family to ourselves, until we finally concentrate our efforts on the extirpation of some single sin from our own dear bosoms. Such a process is directly the reverse of the missionary spirit: the one is a *sending forth*, while the other is a *bringing in* of benevolent sympathies. Compare the missionary enterprise to a spiral line, and home mission men, acting on this principle, would be contracting their efforts toward the small end of the spire instead of moving indefinitely onward with perpetually enlarging gyrations.* Let none of us, then, adopt this principle. But let us not run from Scylla to Charybdis. Let us not suppose that the most expansive and universal spirit is not compatible with local preferences, and may not justly be manifested with various degrees of intensity, and enforced with various degrees of obligation. The first duty of every man is to save his own soul; his next is to subserve the spiritual interests of his family, next of his parish, next of his diocese, next of his country, nor is he to restrain his sympathies until they have encompassed the globe. Other collateral and determining motives are found in the greater necessities and greater prospects of success which are presented in some fields over others. Thus the peculiar destitution, or the peculiar adaptedness to receive the Gospel, or the peculiar qualifications of a missionary going forth to communicate the Gospel, fitting him especially for the sphere which he has chosen, may give some places which are more distant a stronger claim than some others which are nearer. All these considerations should incline us to seek and obtain information in regard to every object of missionary enterprise, and to dispense our means with judgment; while, at the same time, they show that various objects bring with them various degrees of obligation. Nor is it, in our judgment, either safe or congruous to say that no regard is to be had to the probable prospects of success in choosing or sustaining a particular sphere of missionary labor. In this respect, what was the course of GOD in first promulging the Gospel? Did he scatter the seeds of it at once and indiscriminately among the different nations of the earth? On the contrary, he divulged it by a series of beautiful and rational gradations, which we may well admire and imitate. By a long course of prophecies he had prepared the Jewish nation to receive the Gospel. By a marked operation of providence he had caused one language to prevail throughout the earth; he had diffused among men to an extent then unprecedented, the elements of knowledge and civilization; he had raised one nation to an ascendancy over others, thus establishing throughout the whole an easy medium of intercourse, by means of a community of language, laws, and, in some measure, of customs. And in precise conformity with this previous preparation, the Apostles, when they entered on this work, proclaimed the glad tidings first to the Jews, then to the Greeks and Romans, not neglecting to avail themselves of the institutions of civilization as the means of effecting an ingress into barbarian lands. The same Providence is still in operation, and it is our duty to follow its course. Let us look upon the various indications of Providence, the various states of adaptedness to receive the Gospel in different parts of the earth, as considerations tending to increase or diminish our obligation to any particular sphere. To do otherwise, to say that the obligation to spread the Gospel is the same in all places, and under all relations, and independently of other collateral and modifying considerations, is to assume ground which is impracticable in operation and visionary in theory. It is the very error of the Theo-philanthropists of the French Revolution, who sapped the foundations of social order by the extravagant lengths to which they pushed the duty of universal philanthropy. Thus the man who confines his charities to his own diocese to the exclusion of the rest of the world, and he who places the claims of New-Zealand or Kamschatca on the same ground with those of his own family are both in opposite extremes of error: the one congeals benevolence into an icicle, the other makes it evaporate in air.

To apply these principles to practice. A man whose mind is strongly imbued with a sense of the wants of his own diocese, and of his *duty* to sustain his bishop, will naturally prefer that the missionaries to whose support he contributes should be employed in the place where he thinks they are most needed. Another, whose mind is filled with a sense of the destitution of the West, and of the immense efforts which are making to repress infidel activity and awaken Christian exertion, would be inclined to send thither all the missionaries he could command. For ourselves, we feel these strong preferences, and would defend the reasonableness of them in others. But, suppose persons come to us and say, that after mature deliberation and serious prayer, they have arrived at a different conclusion. They have *listened* to all that can be said in favor of Home Missions, and have yet determined that it is *their* duty to labor in a foreign, Pagan land. What shall we say to them? Can we, as Christians, look coldly on the enterprise, and seek to blight it by withholding from it our sympathies and our prayers? Suppose further, that a general society of the Church approves of their field of labor, and appeals to us to sustain them in it. Can we, as Churchmen, refuse to obey the call? We think not. Whatever our private opinions or preferences may have been, it becomes our duty, both as Christians and as Churchmen, the moment the mission is established, to unite in its support. You say that you will give it your sympathies and prayers, but you will not con-

* We have heard this principle ascribed to some, but we know of none who maintain it. The strongest friends of diocesan missions advocate them not as an *exclusive* object, but as one entitled to *strong preference* on the grounds pointed out in other parts of our article.

tribute to its funds. But if the object is worthy of your prayers, is it not worthy of your money? Can you consistently *pray* for the success of a mission, and yet refuse *to do* any thing in its behalf? A heathen could give us a better lesson than this in prayer. It is quite plain that no such ground is tenable. Suppose, after our missionaries commence their labors in China, they should send out to us for a supply of Bibles and Prayer-books, &c., shall we refuse to give them? No, — is the unhesitating answer of every man to whom the question is put. Send them the Word of Life, and its invaluable comment the Prayer-book. But in doing this, we concede the principle of giving, and confess it to be our duty to contribute of our means to the success of the mission. For what is the difference between giving Bibles and Prayer-books, or the money which goes to make them? We repeat, that this illustration establishes the principle of giving; and proves, if proof be needed, that every mission established by the Church, is a proper subject of appeal to every congregation.

If these views are correct, it would seem impossible that there should be any bar in the *objects* of missions to counteract the unanimity inspired by the spirit of missions. The spirit of missions is undoubtedly one, and pervades all hearts. The objects of missions are various: the importance of these we shall estimate variously, according to our different habits of thought and feeling. But on none of them can we look with apathy: all must enlist, in some degree, our affections, our interests and energies; and thus, every new mission planted by the Church, becomes a new bond of union, by presenting an additional object of common interest. Let us not, then, shut out any missionary sphere from our hearts; let us seek information in regard to them, and thus estimate, as well as we can, their relative tendencies to extend the kingdom of the Redeemer; and in proportion to our ability, and our sense of their comparative importance, let us contribute to their support, in the faith and hope that all of them afford opportunities of illumining the darkness of the nations, and of extending the knowledge of God, and of salvation through Jesus Christ. And let us ever remember, that in proportion as we imbibe the missionary spirit, and unite in the various objects of missionary enterprise, we shall present to the world the spectacle of a harmonious and flourishing Church.

SYSTEMATIC CHARITY.

We have seen, with pleasure, that the Convention of Virginia have adopted measures to carry into effect the plans which have been so steadily and ably advocated by Bishop Doane, of inducing every member of the Church to lay by in store, at the end of the week, as God hath prospered him. We have long since expressed our partiality for this system, and if we have not oftener adverted to it, it is because the system is one which cannot be much aided by occasional paragraphs. It must be made the subject of legislative provision by our Church Councils, as in no other way can we secure for it that universal and permanent adoption and uniform operation, without which it is useless. To know the efficiency of this system, we have but to look to the government of nations. The United States, for instance, can expend its millions upon any object it deems expedient, and these millions come out of the people. But who feels the burthen? None; for it is equally distributed among all. The immense operations of government are sustained by taxes; and, to an American at least, there is nothing offensive in the term, for all taxes in our country are voluntarily assumed and imposed. In government, however, this view is rather theoretic, and in practice taxes are collected by compulsory enactments. But in the Church, by harmonious action on the subject in her general councils, the theory might be easily, beautifully, and perfectly exemplified. The objects of Christian benevolence, at present, are pressed forward by fitful, irregular and violent efforts. These are sure indications of weakness. A people could do nothing by such means, and as for a government, it is in its very name and nature inconsistent with such efforts, and is designed to prevent a resort to them. But let our charities be systematized, equally divided, and regularly and freely contributed, and the entire state of things would be changed. We should possess the efficiency of a secular government pervaded with the spirit of perfect freedom. We should have less noise, less occasion for those exciting appeals and vehement efforts which are always followed by corresponding exhaustion; and, in their place, we should have calm statements of truth and duty, less admixture of worldly emulation and ostentation, and a more steady enlistment of those motives and affections which render our charities promotive of Christian discipline, and subsidiary to the formation of Christian character.

As an illustration of the probable effects that would result from such a system, we beg the reader's attention to the following extract of a speech of the Rev. Mr. Holdich of the Methodist Episcopal Church, at a late meeting in this city.

"In 1820, the funds reported were only 800 dollars. In 1829 they had risen to 14,000 dollars. And now, in 1835, we find the receipts amount to 40,000 dollars. If they continue the same rate of increase, in 1840 our treasury will receive 80,000 dollars. This sounds very well. But why should we not advance faster? Why should we not double our funds in a shorter time? Cannot there be more impulse given. If we would know what *we* can do, let us see what *others* have done. Our brethren in England, with a membership not equal to one half of our number, furnish their missionary treasury with more than 260,000 dollars a year, a sum about equal to a contribution of *one dollar* to each member. And what is ours? If we take away our colored members, and average the whole sum among our membership, it will only amount to *eight cents* a-piece. And yet those who have been extensively acquainted in both countries, say that, in respect to wealth, we, on the whole, have the advantage. True, our English brethren have had to labor to bring their receipts up to the present standard, and to keep up the spirit —and so must we labor: but what they have done, we can do. There is spirit enough in the Church to do it—there is piety enough, zeal enough, money enough—all that is wanting is the machinery to bring it forth, the council that inspires confidence, the energy that goes forward to do the work, as if it was a work to be done. Let an appeal be rung from Maine to Georgia, and see if there will not be a general coming up to the help of the Lord."

South-Carolina and the General Seminary.—We transfer the following communication from the head of acknowledgments, with the wish of directing attention to it as a matter of general interest:

"In acknowledging in the Churchman of this week the contributions for the library of the General Seminary, received from South-Carolina, the Committee cheerfully accord in the sentiment expressed in the letter conveying them, that they are to be regarded solely as evidence of their good wishes for the advancement of a great and good cause. The local claims on the church funds of South-Carolina are, it is well known, at present absorbing, and the assurance that the formation of this great Episcopal Library will continue in their mind and their heart, will of itself strengthen the hands of those who are laboring in its cause. It is due also to that Diocese to say that the establishment of such a library was from the first contemplated by them as among the happy results of a General Theological Seminary of our Church. This will appear from the following extract from a pamphlet published in Charleston as early as 1821, under the title of 'Reasons in Favor of the General Theological Seminary, as stated in the Episcopal Convention of South-Carolina.'

'Again. It will be the repository of a large library. Many large libraries are not necessary, but one from which may be derived the necessary assistance of genius and antiquity, to expose error, and to defend and illustrate truth, is a desideratum, particularly in the theological department in our country. It may be reasonably expected that the Seminary will be an ark in which rare books of all ages and all countries will be preserved, and that the liberal, the learned, the pious, and the public spirited will co-operate in the endeavor to create therein a complete library.'

This communication the Committee have felt to be but a just tribute to the zeal of brethren who have never been backward in this good cause.

On the part of the Committee,
John McVickar."

Hints for the Improvement of Early Education and Nursery Discipline. New-York; Wiley & Long.

This book has passed through twelve editions in London, and is well worthy of being read by all those who take a responsible interest in the subjects indicated in the title.

Curiosities of Literature. By J. D'Israeli, Esq., "Alexandrian Edition." New-York: William Pearson & Co., 106 Nassau st. Boston: Samuel Coleman. Philadelphia: Chappell & Co. 1835.

This book is well known as one of the most curious and interesting works of modern literature. The advantage of the Alexandrian edition is its unrivalled cheapness. "The literary character illustrated by the history of men of genius, drawn from their own feelings and confessions," is appended to the Curiosities of Literature, thus giving the reader the celebrated works of the modern Ælian in one volume.

The Mother's Primer. By the Rev. T. H. Gallaudet.

Mr. Gallaudet is a welcome contributor to infant literature. The "Primer" is designed for children who are learning their letters and for the use of primary schools.

The High Influence of Noble Minds and Liberal Institutions: a Discourse. By William Shelton, A. M. *An Address delivered before a large Assembly of Citizens of Buffalo, convened for the purpose of Promoting the Interests of Temperance.* By William Shelton, Rector of St. Paul's Church, Buffalo.

It is gratifying to see our more prominent clergy at the West interesting themselves in matters of such importance, and such intimate connexion with religion, as literature and temperance. We have read the Addresses of Mr. Shelton with pleasure, and are happy in directing to them the attention of our readers.

A Review of the Tract of Elder Brand, &c. By Mosheim, a citizen of the wide world.

Elder Brand, it would seem, had endeavored to show that "the Episcopacy of Episcopalians is not the Episcopacy of the New Testament, nor of the Primitive Christian Churches." He is concisely and conclusively answered in a small Tract of twelve pages, by Mosheim, who dates February, 1835, but preserves his Cosmopolite character so well as to give us no clue to his name or residence.

Helon's Pilgrimage to Jerusalem: A picture of Judaism, in the century which preceded the advent of our Saviour. Translated from the German of Frederick Strauss. Revised and abridged by Bacon Stow, Pastor of the Second Baptist Church, Boston. "Salvation is of the Jews." Boston: William D. Ticknor, corner of Washington and School streets. 12mo. 298 pp. 1835.

The design of this work is to convey, with the agreeable aid of fiction, a knowledge of the civil and ecclesiastical antiquities of the Jews. It is a book of uncommon merit: alike interesting and instructive. We have not read Mr. Stow's abridgment, but have no doubt he has preserved all the important features of the work.

Conflagration.—We are again called on to sympathize with our brethren at Charleston, S. C. A dreadful fire has broken out, which has destroyed about 200 dwelling houses, besides several public buildings. Among the latter was St. Stephen's Church. We sincerely hope that some effort will be made among the Episcopalians of our city for the relief of those of the same household of faith under this renewal of their calamity.

New Church.—A new church has been recently organized in the southern part of Brooklyn, the particulars of which we hope to give next week. A building, we are told, is to be erected forthwith, which will be the fifth Episcopal church in the city of Brooklyn.

It gives us pain to record the death of the Rev. John W. Curtis, of this city. Mr. Curtis is favorably known to our readers as having been the first editor of the Churchman. He died after a severe and protracted illness.

Errata.—In our notice last week of Dr. Tyng's speech we represented him as saying that there was not a clergyman or layman of Philadelphia that "*had not united with us.*" The expression which Dr. T. used was, "*Not one that had opposed us.*"

The exclamation "O rock," &c., which we attributed to Xavier, was by Dr. Tyng correctly ascribed not to Xavier but to Valiquano.

Theological Seminary of Virginia.—The Southern Churchman contains the report of the Board of Trustees of this Institution, of which the Editor gives the following abstract:

The *invested funds* of the institution amount to upward of $20,000
Subscriptions yet to be collected from twelve to fourteen thousand dollars, say . . . 14,000

The Seminary buildings are sufficient to accommodate sixty students and two professors and their families.

Eighty-seven young men who have entered the ministry, have been educated at this institution.

During the past year thirty-two students have been connected with the Seminary. Since the last Report there have been fifteen ordinations from among its students. The amount of subscriptions obtained by the General Agent, with the aid of the Rev. Messrs. Henshaw and Johns, exceeds twelve thousand dollars. "A Bible Society has been formed in the institution, and a Charity school for the benefit of the neighboring poor." Several of the students have determined to offer themselves as Foreign Missionaries—and one has already done so.

For the Churchman.

NEW CHURCH.

On Wednesday the 3d instant, agreeably to notice duly given, the inhabitants of the village of Oysterbay, worshipping according to the rites and discipline of the Protestant Episcopal Church, assembled at their place of worship, the Academy, and proceeded to organize a church of this communion. The corporate title of Christ Church was adopted, and the following gentlemen elected Wardens and Vestrymen:—

Wardens.—Benjamin T. Underhill and Samuel Youngs.

Vestry-men.—Gabriel F. Irving, Samuel Youngs, jun., Alfred Youngs, James E. Dekay, Reuben W. Folger, Joseph Storrs, Ebenezer Seely, James C. Townsend.

It will be gratifying to the friends of the Church to be informed that a church bearing the above name was founded in that township as early as the year 1742, but with the exception of occasional services, it has been almost unknown for a number of years past.

But the hope is now confidently cherished, that with the continuance of regular services, under the Divine blessing, the church may regain its ancient prosperity.

HYMN FOR CHINA.

Mr. Editor,—Will you allow me to request those who were on board the missionary ship Morrison on June 2d, and have copies of the new piece of sacred music, entitled "Hymn for China," and dedicated to the Missionaries, to correct a mistake of the printer in the second stanza, where "*glory*" and "*when*" are printed for "*her*" and "*story*," the words in italics are to be corrected:

Heaven's softest breezes woo thee, &c.
* * * * * * *
Till China's realm be free,
Free by the Saviour's *story*
Her darken'd sons receive;
Free, through the Lord of glory, &c. R.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Trinity Sunday, June 14, Cooperstown.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Guilford, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

BISHOP BROWNELL'S VISITATION.

The Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Fairfield, June 19; Norwalk, 21; Wilton, 22; Greenwich, Sunday 28, at 10 A. M., and Stamford the same day, at 3 P. M; New-Canaan, 29, at 2 P. M.; Ridgefield, 30, at 2 P. M.; Danbury, July 1, at 2 P. M.; New-Milford, 2, at 2 P. M.; New-Preston, 3, at 2 P. M.; Kent, 4, at 11 A. M.; Sharon, 5; Salisbury, 6.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter

Episcopal Acts *by the Bishop of this Diocese.*—Saturday, May 30, confirmed 6 in Trinity Church, Rensselaerville, Albany county.

Greene county.—Tuesday after Ascension, May 31, confirmed 3 in St. Paul's Church, Oakhill. Monday, June 1st, confirmed 1 in Christ Church, Greenville. Tuesday 2d, confirmed 2 in Calvary Church, Cairo. Thursday 4th, confirmed 7 in Trinity Church, Windham.

Clerical Changes.—The Rev. Robert B. Croes has been canonically transferred from the Diocese of New-York to that of Virginia.

We understand that the Rev. Ebenezer Boyden, Rector of St. Paul's Church, Norfolk, Virginia, has determined to accept an invitation to the charge of the Episcopal Church in Cleveland, Ohio.—*Southern Churchman.*

New-York Sunday School Union.—Abstract from the Nineteenth Annual Report.—The sabbath school system was introduced into New-York in 1816. The number of schools under the care of this society is now 67, conducted by 965 male and 1,030 female teachers; total 1,995, of whom 1,633 are professors of religion, 726 have been Sunday school pupils, and 104 have professed religion since the last report.

The number of pupils is 13,308, viz:

5,402 white boys.	6,542 white girls.
382 col'd. boys.	578 col'd. girls.
131 col'd. adults.	273 col'd. adults.
5,915	7,393

Of the pupils, 142 have made a profession of religion since the last report. Thirty teachers and eight pupils have commenced preparations for the ministry during the year. Sixteen teachers and 88 scholars have died during the year. Sixty-three libraries contain 21,875 volumes.

The increase of teachers during the year is 8, and of pupils 475. The number of teachers and pupils who have made a profession of religion is by 76 less than the number reported last year. The number of teachers and pupils who have commenced studies with a view to the ministry is 32 less than the number reported last year.

The 104 teachers and 142 pupils who have united with the Church, added to the former aggregate of 3,483, make 3,729. The 30 teachers and 8 pupils who are preparing for the ministry, added to the last aggregate of 281, make 319.

The meetings of the association of teachers, the monthly concert of prayer in each school, the teachers' weekly meeting for instruction on the lesson, and the monthly meetings of the association of superintendents, are very useful, and some of them more interesting than heretofore.

Many of the schools now have *infant classes* connected with them, and much good is anticipated from this measure. In 22 of the schools there are 1,456 infant scholars.

It is supposed that this city contains from 40,000 to 50,000 children between the ages of 4 and 16. The Board believe that the number of pupils in the Sunday schools of the Methodist, Episcopalian, and Reformed Dutch Churches, not connected with their Union, is about equal to that of the Churches attached to the Union, so that the whole number of Sunday scholars in the city is about 25,000.

The Rev. Mr. Millman, author of the History of the Jews, has been offered by Sir Robert Peel the living of St. Margaret's, Westminster.—*Southern Churchman.*

African Missions.—The Editor of the Southern Religious Telegraph has received an interesting letter from the Rev. Mr. Wilson, one of the Missionaries who recently embarked for Africa. It gives information of his safe arrival with his companions in that exalted enterprise at Cape Town, South Africa. They were hospitably entertained by Dr. Philips, superintendent of the London Missions in South Africa. They expected to penetrate far into the interior—a part of them to the country governed by Masalakatzo,—the rest expected to labor on the eastern coast between Port Natal and Delegoa. May the blessing of the Master they serve be their shield and support.—*Ib.*

The Treasurer of the Foreign and Domestic Missionary Society of the Protestant Episcopal Church acknowledges, in the Episcopal Recorder of 30th May, the receipt of $4,495 93, of which sum $2,369 was contributed by the Church of the Ascension, New-York, to the Chinese Mission, and $1000 by the American Bible Society for the purchase and distribution of the Scriptures in the Chinese language.—*Ib.*

Consecration at Camden.—On Monday, June 1st, the new church in Camden, N. J. was devoted to the worship of Almighty God. The venerable Bishop White was present and sat in the chancel, when the Rt. Rev. Bishop of New-Jersey entered the church, followed by ten or twelve of his brethren in the ministry. After the usual and very impressive twenty-fourth psalm had been read by the Bishop and the clergy and congregation, the services were continued by Bishop Doane, who read the exhortation and the prayers preceding the consecration sentence, which was said by the Rev. Mr. Peters. The morning service followed, by the Rev. Mr. Morehouse. Bishop Doane gave us an original, eloquent, and, in some parts, affecting sermon, from the words, "My house shall be a house of prayer for all people." The allusions to an earthly father's house, and the longing for home, applied in a most touching way, were entirely new to me, and went to my heart. The congregation and builders of the church, with their young rector, the Rev. Samuel Starr, listened with wrapt attention to the Bishop as he portrayed the difference between worshipping as they did on his first coming among them, in an inconvenient room over the common jail, and in the neat and beautiful edifice which they now occupy.

After the benediction from Bishop White, we returned to our homes highly gratified and refreshed by the repeated assurances which we daily receive that our Zion is now about to "arise and shake herself from the dust."

Episcopal Recorder.

The Grandchildren of Dr. Scott.—On the cover of one of our English Magazines, there is an appeal for assistance from the Christian public in behalf of the families of the children of Dr. Scott. His three sons devoted themselves to the work of the ministry in the Church of England. The Rev. John Scott, the eldest, labored at Hull, for 16 years, on an average emolument of less than 150*l.* per annum. During the next 18 years, this income was increased by the addition of the living of St. Mary's, to a total of 400*l.* per annum. He left a widow and ten children, eight of whom are daughters. Rev. Thomas Scott, the second son, for 26 years rector of Gawcott, near Buckingham, had a living varying from 95*l.* to 145*l.* per annum, though burdened with expenses. He had thirteen children, nine of whom survive him. The third son, the Rev. Benjamin Scott, held a curacy at 75*l.* a year, for twelve years. He died leaving eight children. The wants of this family have been provided for by the sale of a volume of his sermons, edited by his brother Thomas. Of the 19 children of the two elder brothers, three are already in the ministry. The eldest son of each of the two families is settled in the parish held by their fathers respectively. One of the daughters is married to a clergyman. For the remaining 15 there is either no provision at all, or one of a scanty amount. Three young children are entirely unprovided for, and four others require pecuniary help. The trustees of the proposed fund for the families are of a most respectable character. Sir R. H. Inglis, M. P., is chairman. About 1600*l.* had been subscribed. It is stated in the appeal, that 50,000 copies of Dr. Scott's Commentary are in circulation.—*Boston Recorder.*

More Catholic Missionaries to the Sandwich Islands.—It will be recollected that an expedition of Catholic Missionaries from some part of Europe landed at the Sandwich islands two or three years since, (in order, we suppose, to counteract the dreadful effects of Protestant missionaries' labors there,) but after remaining awhile, were required to depart by the civil authorities. It appears that this act was not approved by "the faithful," as a new expedition has been sent out to succeed them, consisting of a French bishop, with numerous retinue. They are of the religious order called "The Heart of Jesus." They arrived at Valparaiso on the 19th of February, and were lodged in the *Casa de Exercicios.* How soon they were to proceed to the Sandwich Islands, is not stated.—*Journal of Commerce.*

A Religious Newspaper in the Sandwich Islands.—The Missionaries of the American Board, at the Sandwich Islands, have resolved to establish a religious newspaper, and have appointed one of their number to take charge of it. But a few years ago, the inhabitants of these islands were in all the darkness of idolatry, and sunk in the lowest depths of moral degradation. Since the communication of the Gospel to them, by the preaching and instruction of the missionaries, a great and happy change has been wrought in their condition. Last year more than *four millions* of pages of different works, principally in the native language, were issued from the mission press. Common schools and a high school are in successful operation. Now a newspaper is to be published among them. Thus the light of the Gospel is spreading. When we look at such changes as have, in a few years, come over the moral character and prospects of those beautiful islands in the Pacific, well may we exclaim "What hath God wrought!" and take encouragement for larger expectations and more strenuous and prayerful exertions in the great cause of Christian missions to the Heathen.—*N. Y. Observer.*

NOTICE.

A Stated Meeting of the Board of Managers of the Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the city of New-York, will be held in the basement of Christ Church, Anthony-street, on Thursday evening, 18th inst., at 8 o'clock.

Charles W. Carmer, *Rec. Secretary.*
New-York, June.

NOTICE.

The Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held at the New-York Protestant Episcopal Press, on Monday, June 29, at five o'clock P. M.

☞ The sermon in behalf of the Society will be preached on the Sunday evening previous.

By order.
F. H. Cuming, *Secretary.*
May 21, 1835.

NOTICE.

ASSOCIATE ALUMNI
Of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The annual meeting of this Association will be held in St. John's Chapel, in the city of New-York, on Wednesday evening, June 24th. The Association will meet for business at 7 o'clock, P. M. The Annual Sermon will be preached the same evening, by the Rev. John M. Guion, of Saybrook, Conn. Divine service to commence at 8 o'clock. The substitute is the Rev. William S. Keese, of New-Haven, Conn.

The Annual Essay will be read in the same Chapel on Thursday, June 25th, at 5 o'clock, P. M., by the Rev. William Lucas, of Auburn, N. Y. The substitute is the Rev. Edward Ballard, of Pittsfield, Mass. The friends of the Seminary and of the Association are invited to attend on both occasions. The rectors of the churches in the city of New-York are respectfully requested to invite their congregations to attend, by giving notice on the Sunday immediately preceding. The editors of periodicals in the Protestant Episcopal Church are also respectfully requested to insert the above notice until the time of meeting.

Robert B. Van Kleeck,
Recording Secretary.

NOTICE.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 23d, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year.

By order,
H. Anthon,
Secretary of the Trustees.

☞ The other Church periodicals are respectfully requested to repeat the above notice until the meeting of the Trustees.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following sums since his last report.

Five dollars for the China mission, from the Rev. Daniel Burhans, D. D., of Plymouth, Connecticut.

Forty-eight dollars and fifty cents, from members of the Christian Benevolent Society of St. Stephen's Church, New-York, per Mr. John H. Hurtin.

Thirty dollars from J. Fisher Sheafe, Esq., to constitute himself a life member of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church,—for the China mission.

Fifty dollars, a donation to the same mission, from S. S.

Ten dollars, a donation to the same mission, from A. F. S.

Five dollars anonymously left with the Rev. Dr. Milnor for the China mission.

Fifteen dollars handed to Dr. Milnor, by a lady, for the same object, with a request to withhold her name.

One dollar from Master John Sagar Ballow, for the China mission.

Eight dollars, collection from Trinity Church, Plattsburgh, N. Y., by the hands of the rector, for the China mission.

Two dollars from children of the Sunday School attached to same church, by the rector, for the same mission.

Thirty dollars for the China mission, from John J. Bailey, Esq., through Mr. Robert Gracie.

James Swords, *Agent, &c.*
June 10, 1835.

LIBRARY OF THEOLOGICAL SEMINARY.

Rev. Peter I. Shand, Trinity Church, Columbia, S. C.,	$5 00
Rev. Edward Philips, Grace Church, Camden, S. C.,	5 00
Rev. Christopher E. Gadsden, St. Philip's Church, Charleston, S. C.,	10 00

From Nathaniel F. Morse,—
An hundred threescore and fiftene Homelyes upon the Acts of the Apostles. Seene and allowed according to the Queene's Majistie's Injunction. 1572. fol.
Lectionis Decem de Totidem. Religionis Capitibur—per Joannem Prideaux. Oxon. 1626. 4to.
Francisci Masclef Grammatica Chaldaica, Grammatica Syriaca et Grammatica Samaritana. Parisiis. 1731. 12mo.
Henrici Gott. Reime. Clavis Linguæ Arabicæ. Jenæ. 1718. 12mo.
Nolan's Chaldee Grammar. 12mo. Lond. 1821.
Nolan's Syriac Grammar. Lond. 1819. 12mo.
Yeates' Hebrew Grammar. Lond. 8vo.
Itinerarium D. Benjaminis cum Varioni et Notis Constantini l'Empereur ab Oppyck. Lugd. Bat. 1633. 12mo.
Sulpitii Severi Sacra Historia Continuata ex Sleydani libro de quatuor summis Impenis. Lugd. Bat. 1626. 12mo.
Novum Testamentum. Arabicæ. 4to.
From Samuel Moore, M. D.,—
McKnight on the Epis. 6 vols. Boston. 1810.
From Daniel B. Dash,—
Holmes' History of the Church of the United Brethren. 2 vols. 8vo. London. 1830.

On part of Committee,
John McVickar.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public acknowledgment, the subscriber has received from Hartford, Conn., $21.

Edward S. Gould, *Treasurer, pro tem.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz

Received from an annual subscriber to the General Fund,	$1
" " the Association of Christ Church, by the Rev. Aldert Smedes, for the Missionary Fund, to constitute Mr. Theodore Keese a life member,	15
Received from the same, by the Rev. Aldert Smedes, a donation from Mrs. Theodore Keese for the Education Fund, to be applied to the account of the Beneficiaries of Christ Church,	10
	$26

Wm. H. Townsend, *Treasurer,*
166 Barrow-street and Bank of America.
June 11, 1835.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums from members of Christ Church, by Elijah Guion.

From Schuyler Livingston,	$5 00
Mrs. Gardner,	2 00
Mrs. Hopkins,	3 00
Mrs. B. Hyde,	2 00
Cash,	2 75
	$14 75

From Mrs. Snow, $3, received May 23d, and erroneously acknowledged in the Churchman of May 30th, as received from Mrs. Greene.

From the congregation of St. Luke's Church, after a sermon from the Rev. J. M. Forbes.

D. A. Cushman, to constitute himself a patron,	$100 00
Henry I. Seaman, " life member,	25 00
T. B. Satterthwaite, " " "	20 00
John Boyd, " " "	20 00
Henry H. Elliott, " " "	20 00
Charles J. Aldis, " " "	25 00
A. B. McDonald, " " "	20 00
N. B. Smith, " " "	20 00
General Collection,	106 64
	$356 64

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

CHURCH OF THE NATIVITY.

The subscriber, in behalf of the Church of the Nativity, gratefully acknowledges the receipt of the following donations.

From Cornelius Dubois,	$10 00
George Thomas, per Rev. Dr. Creighton,	10 00
Mrs. Stuyvesant,	5 00
	$25 00

James De Voe, *Treasurer,*
No. 363 Houston-street.
June 10, 1835.

ALL SOULS' CHURCH, SPRINGFIELD, OHIO.

The Rev. Alexander Varian gratefully acknowledges the receipt of the following sums, toward the erection of a church at Springfield.

From the Rev. Wm. A. Muhlenberg, and other citizens of Flushing, L. I.,	$111 00
From citizens of Jamaica,	15 00
From James Perrot, (Hallet's Cove,)	6 00
From citizens of Brooklyn and New-York, Messrs. C. Brush, J. A. Perry, and H. Webster, each $10,	30 00
From a Gentleman,	10 00
From Messrs. F. T. Peet, Carter, C. Hoyt, J. Sands, J. H. Clark, N. Lequer, H. B. Pierpont, D. A. Cushman, G. Hoyt, and Rev. E. M. Johnson, each $5,	50 00
Cash from a Gentleman,	6 00
Cash from a Gentleman,	5 00
Cash from five Gentlemen, each $3,	15 00
Cash from two Ladies, each $1,	2 00
Cash from a Gentleman,	50
	$250 50

Any person wishing to contribute to the above object will please direct their contributions to the care of the Rev. S. Seabury, at the Prot. Episc. Press.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 11th, from the following persons, viz.

Postmaster, New-York—George Allen—T. Polk—A. E. Miller—Joseph Gill, 2—E. Houghton—O. H. Dawson—Postmaster, Baltimore—Rev. Robert Dyer, *with remit*—Rt. Rev. H. U. Onderdonk, D. D.—Chas. Stimpson, jun.—Rt. Rev. B. T. Onderdonk, D. D.—Rev. G. B. Andrews—John Grogan, Port Preble, Maine.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, New-York—Rev. J. Reed—Rev. W. Peck, *with remit*—George Baker, *with remit*—Postmaster, Portland, Maine—Rev. B. I. Haight.

AN ESSAY ON REGENERATION,

Just received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of Devotions from the Liturgy, by the same Rt. Rev. Author.

For the Churchman.

A Tribute of Affection,

To the Memory of Mrs. Eliza Waddell.

SHORT are our days, and full of wo,—
And our sojourning here
Is transient as the flowers that blow,
When spring renews the year:
They shoot and bloom, to fade and die,
And wither 'neath the gazing eye.

The fragile children of the earth,
As shadows flit away;
From the first moment of their birth,
In no continuing stay:
But yet the LORD our GOD has said,
"Write, Blessed are the pious dead."

Those who have look'd with humble trust
To Him who died and rose,—
Those who have own'd His judgments just,
Though deep the current flows
Of dark affliction,—those who *know*
Their LORD prevents its overflow.

Bless'd then art thou, dear sister, friend!
For thou in CHRIST hast died,
And sorrows deep as earth may rend
Thy gentle spirit tried:
But grief and anguish now are sped—
For blessed are the pious dead.

Nor will we weep that thou art bless'd,
With bliss that never dies:
The sun may sink in ocean's breast,
But fairer will he rise,
When night's dark clouds shall flee away,
And all be bright, unclouded day.

Then take thee, earth, thy mortal trust,—
As guardian, (nothing more:)
Be said the solemn, "Dust to dust;"
Terror and dread are o'er;
Since CHRIST was *born*, has *died*, is RISEN!
Thus opening wide the gates of heaven.

'T is HE, whose sacred word has said,
"Write, Blessed are the pious dead."

M. A. W.

PROPOSALS

For the Propagation of the Christian Religion in the several Provinces on the Continent of North America.

(*Concluded from p.* 880.)

WHEREAS it has pleased GOD of late to stir up the hearts of many people in the American plantations, who seemed formerly to have forgot religion, now to be very solicitous and earnest for instruction, so as of themselves to call for those helps which in duty they ought to have been prevented in by us from the beginning; and whereas, to our shame we must own that no nation has been so guilty of this neglect as ours,—the Papists of all countries having been most careful to support their superstitions wherever they have planted,—the Dutch with great care allowing an honorable maintenance with all other encouragements for ministers in their factories and plantations—the Swedes, the Danes, and other small colonies, being seldom or never deficient in this particular; and we of the English nation only being wanting in this point: and lastly, whereas, though it be true, that some of our most considerable plantations have set out parishes and allowances for ministers, yet it is not so in all, and where some provision is made it is as yet far short of being sufficient to maintain a minister, and there is a total neglect of informing the poor natives:—out of all these considerations, we do not think a more charitable work can be carried on, than as much as in us lies to contribute toward the redress of these great failures, and therefore do subscribe to that purpose the several sums annexed to our names.

I will contribute twenty pounds a year so as I continue in my bishopric.

Feb. 20, 1700. I will contribute twenty pounds a year for five years next ensuing, (if it please GOD that I live so long.) Will. Stanley.

March 8, 1700. The Rev. Dr. Will. Sherlock, Dean of St. Paul's, promised to pay yearly for five years, the sum of ten pounds.

March 9, 1700. The Rev. Dr. John Youngs, Residentiary of St. Paul's, promised to pay yearly for five years, the sum of five pounds.

March 12, 1700. Mr. Stephen Watts does subscribe for his friend ten pounds yearly for three years.

Extracts from "Several Circular Letters to the Clergy of Maryland, subsequent to their late Visitation, to Enforce such Resolutions as were taken therein, by Thomas Bray, D. D. London, printed by William Downing, in Bartholomew-Close, near West Smithfield. 1701. *folio."*

A Circular Letter to the Clergy of Maryland, enforcing the duty, and by an easy method, accompanied with a suitable provision of books, facilitating to them the fundamental work of Catechizing.

And to me it portends that you will do something to purpose in this grand part of your ministry, that you have divided the catechumens into several forms and classes, lower and higher, agreeable to their improvements and years respectively. This is the method of all schools in order to have their scholars attain to human learning, and this would be our method in training up youth to a thorough understanding of the Christian doctrine, were we half so zealous to have our disciples become perfect Christians, as the generality are desirous to have them accomplished scholars. In the latter case parents can be contented to have their children con the elements of grammar, with incredible torture of mind, for several years together, though for so long a time with very little or no understanding of those rules which, parrot like, they can run over by rote. And when, with repeated explications, their minds begin to open so as to apprehend, in some measure, the meaning thereof, yet near a third part of life is spent before any do arrive to a competent measure of real knowledge. And how studious are masters and tutors to excel each other in bringing on the youth whom they have undertaken to instruct through several forms and classes till they shall go out of their hands with the character of good scholars? And why now are not the like pains taken by youth, and the like methods by the ministers of religion, to perfect them in the knowledge of JESUS CHRIST and him crucified? a knowledge so excellent in itself, that the great and learned St. Paul determined not to know any thing else save that, or in comparison with it, for in comparison with that all besides was but loss with him.

First, then, possess your own minds, and then that of the people's, that nothing in the whole world is of such consequence to them as the knowledge of Christianity, in those its *main*, its *characteristic*, its *primo-essential* principles, concerning the nature and offices of JESUS CHRIST, his redemption and mediation for us; since this, we are assured, is eternal life, thus to know the only true GOD, and JESUS CHRIST whom he hath sent. (John xvii. 3.) And since for this the Apostle did not cease to pray for his Colossians, (i. 9,) that they should be *filled* with the knowledge of GOD's will in all wisdom and spiritual understanding, let them know that to furnish them with such knowledge is the very end of your ministry—that GOD gave some Apostles, &c., for the perfecting of the saints, &c., till they all come in the unity of the faith, and of the knowledge of the Son of GOD, unto a perfect man, &c. (Eph. iv. 11–14.) And finally, let them know that the way to arrive to a perfect man, or to a manly sense of things, and to a full stature in Christian knowledge, is to begin with the principles of religion, and then leaving the principles of the doctrines of CHRIST to go on to perfection. (Heb. vi. 1.)

Having shown them thus the necessity, be sure that for your own parts you spare no pains with them, and decline not those methods which are most proper to instruct them accordingly. Begin as with scholars, in teaching or hearing them repeat to you the Church Catechism, which contains the principles of the doctrines of CHRIST. Proceed next to make them get by heart some exposition of the same, which is to go on *toward* perfection with them. And leave them not to themselves till their judgments shall be so ripened as to be able, in words of their own, and not merely in terms which they shall have learned by rote from others, to give a reason of the faith which is in them.

And to this purpose range all the children and youth of your parishes, just as you would scholars, into several forms, agreeable to their several improvements and difference of age—for nothing more obstructs and discourages children and youth from yielding themselves up to a thorough discipline till they become perfect in the knowledge of JESUS CHRIST than a mixing the elder youth with the merest children.

And now, I now conjure you feed my lambs.

For the first class he provides a Church Catechism, with a form of morning and evening prayer, grace before and after meat, together with some select scriptures, declaring to children and servants their duty to pastors, parents and masters, to be given to the poor.

For the second class he provides a book divided into four parts and subdivided into fifty-two lessons—one for every Sunday in the year—in which are explained the peculiar terms in divinity, and in which are given the elements of Christian knowledge, both in the general doctrine and particular articles of the covenant of grace.

To the third class recommend some book to read, as shall more fully instruct them in the nature, terms and conditions of the covenant of grace—preparing them for confirmation and the Lord's Supper—pursue an enlarged method—changing courses is as bad as changing schools, which does but little more than erase what was before imprest.

But the greatest difficulty is to bring the *youth* to meet you; but consider it is your duty—a critical time with them. And you must answer at the tribunal how you let them become the slaves of Satan.

Bringing them thus together with you prevents their being warped toward error and schism, or seduced from the Church.

Give tracts on early piety, a pastoral letter, &c.; begin and conclude with singing.

Give them to understand the right use, reason and excellency of all the parts of Common Prayer. Of all parts of religion none does so directly point toward GOD as public worship, and in the due performance of which the glory of GOD is so much concerned; when solemnly and awfully done GOD is glorified in the eyes of men, and when it is slightly or irreverently paid, GOD is publicly, to the world, and in his own presence, affronted,—than which, what can be more provoking to the Divine Majesty, &c. &c.

"A Circular Letter to the Clergy of Maryland, relating to the great duty of Preaching—more especially to the supplying the deficiency thereof, during the present paucity of ministers, by lending or dispensing good books."

If you would have *no one despise you*, you must yourselves revere such of your order as are in any degree placed over you.

He in this points out the advantages of a parish lending library, and gives a catalogue.

BISHOP MOORE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF VIRGINIA.

DEAR BRETHREN,—It would have afforded me great satisfaction to have formed one of your number in the council of the Church now assembled in Convention; but the recollection of the sufferings to which a long journey over rough roads always subjects me, has deprived me of the gratification; and obliged me to submit to the painful necessity of remaining at home.

Among those circumstances connected with the promotion of the Church of which we are members, the duty of making some standing provision for the aid of our newly-formed congregations and the support of the clergy who minister in sacred things, has deeply impressed my mind, and influenced me to address you on this subject.

The inadequate support received by the clergy thus situated, gives them a just claim to our attention, and calls upon us for a vigorous and united effort to sustain them, and their congregations, in their religious exertions. The removal of the clergy from Virginia, and sometimes from one parish to another in the Diocese—removals *frequently* attended with results injurious to the former, and *always* to the congregations left in a destitute state—arises, I am confident, more generally from necessity than from the love of change. The want of support cannot fail of producing uneasiness in the mind of a clergyman, and of paralyzing his exertions; and as a natural consequence, gives rise to dissatisfaction in the breasts of the people of his charge. To remove these difficulties, and to produce a state of things more stable and permanent, forms a subject of most intense interest; and as the measure I am now to propose has been successfully adopted by the authority of the Church in several of our sister dioceses, I indulge the hope that my suggestion will meet with your approbation, and thus lead to the most happy results.

The plan, my beloved brethren, to which I allude, and would now recommend to your attention, is in accordance with a system recommended to the Corinthian Christians by the apostle Paul, when pleading in behalf of the afflicted and impoverished churches of Judea. "Now, concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let *every one of you* lay by him in store, as GOD hath prospered him."

The course thus proposed by St. Paul embraces in its view a perfect knowledge of human nature. He knew that it was more convenient to lay by in store a small *weekly sum* than to subscribe at once to a large amount; and that however small the gift thus regularly bestowed may be, that at the end of the year it would amount to something considerable; and that when collectively gathered into the treasury of the LORD it would furnish a supply adequate to relieve the necessities of the Church, and to remove the sufferings contemplated in his benevolent design. Let each individual, then, attached to the Church in Virginia pursue the same course. Let him, on every Lord's day, lay by in store some small sum for the relief of our newly formed parishes, and the partial support of the clergy officiating in them. Let that sum, thus deposited, be considered sacred to the purposes for which it was laid by; and at the end of the year the Church will find itself in possession of a fund equal to our wants—a fund which will enable us, not only to contribute to the ease and comfort of the clergy now engaged in ministerial duty in the parishes alluded to, but which will inspire those neighborhoods which are at present destitute of public worship to form themselves into congregations, and to enjoy those privileges to which they were accustomed in early life, which were so dear to their departed parents and friends.

The Convention must be sensible, that in the plea which I now offer in behalf of the clergy, I am not pleading for a support unreasonable and extravagant. I ask only for a sufficiency to enable them to live in comfort. I ask not for any of the luxuries of life: I am only soliciting for a provision which will render them above want; and which will enable their children to appear in the society in which they move, decently habited, and properly instructed.

Should the minds of any of the people of our charge be impressed with the idea that this is already the situation of the clergy embraced in the proposal, a journey through some of our parishes would convince them of their mistake. On a late tour through an extensive district of this Diocese, I met with an instance of extreme penury in the case of a truly pious, well educated and excellent clergyman belonging to our communion. Patient under his sufferings, humble as a little child, he poured no complaint whatever in my ears; but being told by a wealthy and humane neighbor of his wants, I was surprised at the fortitude he manifested, and the silence he had observed; and when returning to my home, I mentioned his situation to my congregation, who, moved by those feelings of compassion peculiar to their sex, promptly sent him some temporary assistance.

As a proof of the benefits which may be reasonably expected from the adoption and prosecution of the measure submitted to your consideration, I think it my duty to present to your view the former low condition and the present prosperous state of the Church in my native Diocese.

At my admission to Deacons' Orders, 48 years ago, I constituted the sixth or seventh clergyman in that Diocese—a diocese which now numbers 200 laborers in the vineyard of the LORD. The means to which that astonishing increase may be chiefly attributed is, the unremitting attention they have paid to the sustenance of the clergy in their new parishes, by relief from their missionary fund.

By pursuing, my brethren, the same course, we may expect similar results, and should my valued assistant in the episcopate live to my present age, he may look for a similar increase in the clergy of this Diocese, and behold, in congregations now in a state of infancy, assemblies both strong and numerous; and in others which, I trust, will be planted by his hand, he will, with joy of heart, behold them growing into manhood, worshipping the GOD of their fathers with the same form of sound words with which they worshipped him, and training up their children in the use of that liturgy which distinguishes our Zion—a liturgy which will defend her from heresy and schism, and secure obedience to the faith once delivered to the saints.

Yes, brethren, the Church, within whose pale we were received in baptism, forms a plant which GOD's right hand hath planted. Let us, then, remember her in all our prayers, and assist her with all our energies, and we shall soon see the wilderness and the solitary places made glad, and behold the desert rejoicing and blossoming as the rose.

Another topic which requires my attention is the Common Prayer-book and Tract Society in this city, a concern which the members of that association have pressed upon my recollection as one of the most leading importance to the interests of the Church. It is their wish that I should suggest and recommend to the congregations of our communion, in this Diocese, the formation of societies similar to their own, for the more general diffusion of our excellent and much loved liturgy. As an encouragement to comply with their desire, they have requested me to present to the view of the Convention a resolution adopted by them at a late meeting of their Board of Managers; a resolution which will furnish every auxiliary society with the Prayer-book at the reduced price of half the former cost. The following is the resolution referred to:—

"On motion of the Rev. Thos. Jackson, it was *Resolved*, That the Prayer-books, which have been heretofore sold at 25 cents, shall, in future, be supplied to all congregations and members thereof, who take up an annual collection in aid of the funds of the society, or who are individually members of it, at the price of 12½ cents; and that the large, plain bound copies of the same be furnished at 50 cents each."

The above resolution, brethren, appears so liberal, and is so well calculated to render the circulation of our Prayer-book general throughout the Church, that I most cordially recommend it to the notice of the Convention, and most earnestly request the adoption of the measure.

I must also beg leave to call the attention of the Convention to the Southern Churchman, edited by the Rev. William F. Lee, in this city. The Southern Churchman has been hitherto conducted with so much moderation and respect for the opinions of other Christian societies, that I can cheerfully recommend it to the members of the Church, throughout the Diocese. It is true that the Rev. editor will feel himself bound to inculcate and faithfully to guard the distinctive principles of the Protestant Episcopal Church. Although such will be the case, I am sure that his own good sense will always influence him to avoid controversy, when controversy can possibly be avoided, and never wantonly to attack the opinions held dear by other Churches.

Having thus touched on those topics considered of leading importance, I shall now proceed to furnish you with a concise view of my Episcopal labors since the last Convention.

In the month of July, 1834, I visited Alexandria; preached in both churches, and admitted the following persons to Deacon's Orders:—J. Delaplane, Geo. E. Winslow, Wm. C. Russel, D. M. Warton, Wm. F. Bowers, John Martin, Chester Newell, Edward Christian, Jos. P. Wilmer, I. Woort and Wm. N. Ward. In the month of October, I again left Richmond in company with the Rev. Mr. Mann, and the Rev. John Cooke; commenced by labors in Fredericksburg. On Sunday, October 18th, I preached; admitted to Deacon's Orders, Mr. Richard Johnson, and Mr. Wm. Johnson, and to the Priesthood, Rev. Charles B. Dana, Rector of Christ Church, Alexandria. On Monday I preached in Lamb's Creek; baptized one child and confirmed his mother. On Tuesday I preached in St. Paul's Church, King George county. On Wednesday I preached at Mattox Bridge; on Thursday at Richmond Court House, where I held a confirmation. On Thursday I preached in Farnham Church; on Saturday at White Chapel, Lancaster county. Mr. Mann preached and administered the Lord's Supper; and on Sunday, in Christ Church, I preached and administered the Lord's Supper. The Monday following we rode to Yocomico Church, Northumberland county, at which place the Rev. Mr. Cooke preached, and the Rev. Mr. Mann and myself followed with addresses. On Tuesday I preached in the Methodist Church, at the Court House, and confirmed one lady. On Wednesday I preached at Wicomico Church, Westmoreland county; administered the Lord's Supper and confirmed one person. On Thursday we crossed the river to the town of Tappahannoc, where the Rev. G. W. Nelson preached in the morning, Mr. Adams in the afternoon, and Mr. Mann in the evening. On Friday morning I preached, administered the Lord's Supper, and then rode to Mr. Waring's in Essex county. On Saturday the services were conducted by the clergy, who were in company with me; and, on Sunday, I preached and administered the Lord's Supper. On Monday Mr. Cooke and myself bade the clergy farewell and returned to our respective homes. In November I visited Charles City county, preached, consecrated a new church, and administered the Lord's Supper. On the 17th April I held a confirmation in Christ Church. On the 21st of April I admitted Mr. John W. Woodville to Deacon's Orders, on which occasion the Rev. Mr. Croes preached. On the 4th of May, I admitted to the Priesthood the Rev. Charles Andrews, of Frederick county, when the Rev. William F. Lee preached. On the 22d of April I visited Norfolk, preached in Portsmouth on Sunday, the 26th, and in the afternoon in Norfolk. I admitted to Deacon's Orders, in Portsmouth, Mr. Cameron F. M'Rae; when Bishop Meade preached, and on the 30th went to Smithfield, and consecrated a new church; and, on the 1st of May, ordained Mr. Harvey Stanly a Deacon, and administered the Lord's Supper, on both which occasions Bishop Meade preached. The two last mentioned Deacons belong to the Diocese of North-Carolina, and were ordained at the request of Bishop Ives, who has sailed for Europe.

RD. CHANNING MOORE.

From the British Magazine.

THE WELSH WEDDING.

IT was on a bright sunny morning, in the month of September, last year, that my fellow traveller and myself, as soon as we had breakfasted, were led by a sort of professional instinct to visit the *parish church of Dolgelly*. Saturday was a market-day; and what with bullocks and ponies, and hoidenish men with sticks and umbrellas,* and maidens with smiling faces, the streets were soon thronged, and all was life and interest.

But to what purpose this little tangent from the circle of my story? Why, to commend the unaffected and *canonical simplicity* of the pair, who sought no privacy in an engagement which should be made in *the face of* GOD *and the congregation;* but took this most effectual means of coming into the body of the church, with all "their friends and neighbors."

We were scarcely within the walls of the sacred edifice, but we were told there would shortly be a wedding. Of course we determined to witness it, and rather anxiously awaited the appointed time. It is true we occupied ourselves most agreeably in examining and cross-examining the parish clerk, and in inspecting all that was to be seen in and about the church; but the *leading feature*, in the ecclesiastical arrangements of this place, was a certain primitive simplicity, but too little known in these days of parlor-pews and brass rods and curtains, and other invidious distinctions in the house of GOD. Here was no "storied urn or animated bust;" but the white walls of the church were studded with little black shields, which you might suppose to have been taken from the coffin-lids of the departed, and in which was traced, in white or gold letters, the simple record of their name and death.

At length the appearance of the clergyman assured us that the hand of the clock was near upon the hour appointed for the wedding; and, in a few minutes, the buzz of subdued voices, and the shuffle of dusty shoes in the church porch, told us the party had arrived. The officiating minister, clad in the sober and imposing attire of his order, received them *in the body of the church*. As for my friend and myself, who felt that we were in a strange land, and desired to look as little like spies as need be, we had disposed of ourselves in a quiet corner of the church, and furnished ourselves with a Welsh prayer-book apiece. And now stood the priest of the most high GOD to join, in holy wedlock, the happy pair who stood before him, by sacred ties that nought but death can sever. The friends and neighbors—with innocent hearts, no doubt, and clearly happy looks—had seated themselves in the immediate neighborhood upon those good old-fashioned open benches which seemed most stoutly to affirm, that "Here, in this holy place, at least, is no respect of persons." The service was admirably performed in the Welsh language, which, spoken upon this occasion in its purity, charmed us beyond measure, and the *tout ensemble* presented a scene by no means easy to be forgotten, and by no means desirable that it should.

After the giving and receiving of the ring and joining of hands, the priest, in the name of GOD, blessed the man and his wife; and, *then*, with his clerk, and followed by the married people and their friends, went to the Lord's table, (according to the rubric,) saying (*in eundo*) the psalm appointed to follow the blessing.

The service was there concluded in the same calm and dignified manner in which it been begun; and the party was dismissed with a wholesome admonition, which, if they remember and observe, will assuredly make them happy all their lives, and bring them peace at the last. I may never witness again the same interesting ceremony in the same lonely region, under the same happy circumstances; but the recollection of what I then enjoyed is still fresh and inspiriting. The simplicity was charming; the propriety was convincing. And thankful should we be to GOD for that establishment which secures, in the remotest corners of the realm, that uniformity of doctrine and discipline which must be witnessed to be fully appreciated. But my task is done: the wedding is over,—the vision has passed away,—and we have mixed again with "the inhabitants of the world."

The sun on that day shone upon us all. Cader Idris stood by us in his giant strength, and reminded us, that "even so standeth the LORD round about his people." (Ps. cxxv.) And the softly-flowing Avon taught us thankfully to pursue the even tenor of our way through life: all nature seemed in a mood of rejoicing. The wedding party mingled with the crowd and vanished. May a bountiful Providence ever smile upon them, and the Sun of Righteousness shine upon their hearts, to cheer and comfort them throughout their earthly course, and bless them with richest blessings in the world to come.

* It has become the habit of these sturdy mountain wanderers to spend their first earnings in the purchase of an English umbrella, and to come to market with a stick perhaps under one arm, and an umbrella under the other. O quantum mutatus.

GREENLAND.

THE history of the settlement of Greenland is not very fully known. But there is proof that it was made by companies from Norway and Denmark, eight hundred years ago, or in the eleventh century of our era. Its discovery by maritime adventurers from Scandinavia (the north of Europe,) was probably at even an earlier date. One of the companies settled on the eastern, and the other on the western part of Greenland, and had little intercourse with each other; what they had was by water. The sufferings of these people must have been very great; and it is matter of wonder they should have wished to remain in such a cheerless region. The settlements on the eastern side of the island were in a state of comparative prosperity in the year 1400. But no account has since been given of them. In the early part of the present century, the coasts on the east of Greenland have been visited; but no inhabitants were to be found, though there are marks of its former inhabitants, in the cleared fields and remains of houses, utensils, &c. In the fourteenth century, a most deadly plague is known to have prevailed over the western parts, so as to prevent all intercourse with Iceland and Norway. And, at that period, it is probable the inhabitants of the eastern coast were cut off.

Early in the last century, the western coasts of Greenland were visited by a Danish ship, with a clergyman. They found a race of people there, similar in their language and customs to the Esquimaux of Labrador; and who were supposed to have come from the region west of Davis's Straits. This race of men had taken up their residence on the western side of Greenland, which is washed by Davis's Straits, and which was before in the possession of the colony from Norway. The Moravian missionaries have since visited that part of Greenland; where it is said their services have been useful to the ignorant and degraded inhabitants. The dissimilarity of these people to most other Indian tribes on this continent has puzzled antiquarians; and it is difficult to trace their origin.

The inhabitants of Greenland clothe themselves with the skin of wild beasts; and build their huts partly under ground, to shelter them from the cold and blasts of winter. In so high a latitude, they have scarcely four months of comfortable warmth. They seem merely to live; and as for true enjoyment, for social refinement, and improvement in the civilized arts of life, they are wholly ignorant of them.

American Magazine.

PAPAL INFALLIBILITY.

To the article entitled Astronomy, in the Encyclopedia Americana, is appended the following note. The writer is illustrating the persecution of Galileo by the Papist authorities at Rome, for publishing the principles of true philosophy. It appears, therefore, that the modern Roman Priests are just as barbarous as their ancestors two hundred years ago.

"These persecutions have, nevertheless, been very recently repeated. About the beginning of the year 1820, the professor of astronomy at the Academy *della Sapienza* at Rome, Signor Settele, submitted the manuscript of his astronomical lectures to the appointed authorities, soliciting permission to print them. This was refused, 'because he defended the motion of the earth around the sun'—a doctrine condemned by the Roman court, as contrary to the Bible, and which had already involved the immortal Galileo in the disgrace of recantation. Not discouraged by this, Settele applied to the Inquisition, with the request that it would give an explanation of its own, adapted to the present state of science. The Inquisition was silent; yet permission was granted to print the book, but Settele was ordered to add a note, that the persecutions which Galileo had suffered, were to be imputed not so much to his system as to the improper language used by him. This, however, is notoriously false."

BORDENTOWN ACADEMY.

THE friends of this Institution, and the public generally, are respectfully informed that its Scholastic operations have commenced, and although some pupils have been received, many rooms are yet unoccupied.

It would be superfluous to dilate here upon what formed a prominent topic of the late advertisement, the beauty and salubrity of Bordentown, and the peculiar fitness of the buildings to their destined purpose. Those who have visited the establishment, have candidly acknowledged that in both these points their highest expectations were surpassed. The Principal fondly hopes that the expectation of those parents who may be pleased to intrust their sons to his tutelary care, will be in all respects abundantly realized, and that those kind friends to whose encouraging communications he owes much of his present confidence, will find that their favor has not been misplaced.

N. B. Circulars containing terms, references, &c. may be had at this Office, or at the Bookstore of Messrs. Swords, Stanford & Co. 152 Broadway, New-York.

NEW-HAVEN BOARDING SCHOOL.—Miss GILBERT and Miss EDWARDS continue their School in New-Haven, where the healthiness and other advantages of the place may make it peculiarly eligible in the summer season. Young ladies may remain at Board during the long vacation in September. The number they can receive is small, and they have several assisting teachers.

Besides thorough instruction in the English branches, and the sciences, so far as the age of the scholar will permit, Drawing, Music and French are taught; the latter by a master a native of France, in Manesca's method. In winter the College Lectures on Chemistry and Natural Philosophy are attended at small expense, and the preparatory instruction renders them very available and pleasing.

The charge for Board and Instruction is two hundred dollars a year, exclusive of the languages and accomplishments. In vacation, Board three dollars a week.

Those who are unacquainted with the character of the School while in New-York, may, on inquiry, be referred to very respectable names in the city; and at New-Haven, by permission, to Professor Silliman, the Hon. Nathan Smith, and the Rev. Dr. Croswell. may 2—1m

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FOR ENGLISH, COMMERCIAL AND CLASSICAL EDUCATION,
Corner of Varick and Canal Streets.

THE Rev. J. L. HARRISON, late minister of St. Andrew's Church, Walden, Orange county, having been appointed to the charge of the Protestant Episcopal Collegiate School, is ready to give instruction in all the branches of a liberal education. The Latin and Greek languages taught to those who wish to enter upon a collegiate course of instruction. Book-keeping by double entry, and the most ample information given on commercial affairs to those who intend to devote themselves to mercantile pursuits. The rooms are light, airy and spacious, and fitted up with a view to afford every facility and accommodation to the pupils. The Principal has devoted himself to the education of youth for a number of years, and from his long experience has become well acquainted with the art of teaching. He feels it necessary to state, that it will be his constant aim to direct the minds of his pupils to the study of the great truths of revelation, and to attain this desirable object, they will be made acquainted with sacred Geography, and with those subjects that tend to illustrate and throw light upon the sacred volume of inspiration. The most strict attention will be paid to the improvement and welfare of the pupils committed to his charge. Reference is given to the following gentlemen—Rt. Rev. B. T. Onderdonk, D.D., Rev. W. Berrian, D.D. Rev. L. P. Bayard, Swords, Stanford & Co.
May 4 1m

EARLY YEARS OF BISHOP HOBART.

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